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400 OUTSTANDING WOMEN
OF THE WORLD



ELEANOR ROOSEVELT—THE FIRST LADY OF THE LAND

400
OUTSTANDING WOMEN
OF
THE WORLD
AND COSTUMOLOGY OF THEIR TIME

Compiled by
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MINNA MOSCHEROSCH SCHMIDT
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Introduction

FIGURINES

The success of the exhibition at the Chicago Historical Society of the figurines of Chicago's noteworthy women was repeated in Springfield, Illinois, in the Centennial Museum where the outstanding women of Illinois of the last century were modelled. It gave impetus to the creation of a still larger group composed of four hundred models dressed in period styles to represent the best women of the world. These are to be shown at the Century of Progress Exhibition in Chicago in 1933 as a tribute to universal Motherhood and Sisterhood. Embassies and Consulates were approached to assist in selecting the characters of the chosen women, and their biographies were written by those native to the respective countries represented. It was recommended by the author that the characters be selected from different stations in life, that no living person was to be included, and that they should be judged and chosen for their merit and for the influence for good on their community or country. In the group of miniature women is combined beauty, patriotism, good fellowship, and other qualities as they are reflected in art, religion, commerce, education and science of the world's history. The records of these chosen ones prove the following assertion. During the past century the status of women in law, politics, economics, and in education, as well as in social life, has made greater strides than in the preceding five thousand years. The true mission of women to establish co-operation between man and man in the home, the community, the state, the country, and in the world, has taken foothold. In the selection stress was laid on mothers of great men. How important it is to have equal opportunities for men and women in education, when culture and inspiration in the next generation can thus be transplanted! Washington, Lincoln, Edison, Victor

INTRODUCTION

Hugo, Goethe, Backhofen, Whistler and many others paid eloquent tribute to their mothers.

These miniature models do not figure legendary characters, but women who were actually in the flesh. Effort was made to preserve the facial expression of those women whose biographies we present, also to show the same mode of hair dress and the clothing relative to the period in which these great women lived. These figurines should be housed permanently in a museum whose mission it is to make the dead things come to life by showing in an interesting way, in comparatively small space, history in a new light. These miniature women are a feast for the eyes for those who love beauty. They are food for the mind for those who write, also for designers, recorders, and art students. For young and old they are a visual education! May this exhibit prove our International Friendship.

PART ONE

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OUTSTANDING WOMEN OF THE WORLD

with

PORTRAITS AND BIOGRAPHIES

Selected by Leading Representatives

of

Their Respective Countries

Compiled and Edited by

MINNA MOSCHEROSCH SCHMIDT

America

Selected by HELEN P. DAWES (Mrs. Rufus Dawes)

POCAHONTAS (1595 - 1617)

DAUGHTER of the Indian chief Powhatan. This Indian princess was much loved by the Colonists because of her kindness and helpfulness. She provided them with seeds and advice in their agricultural problems and was in return taught English manners and customs. At the age of thirteen she was baptized "Rebecca." Her heroism in rescuing the unfortunate Captain John Smith from the wrath of her own father at the risk of her life in 1607 and again in 1609 is well known and indicative of her innate justice.



In 1613 she was married to an Englishman, John Rolfe with whom in 1616 she went to England. There she was received with great enthusiasm and was presented to the Queen as the daughter of an American king. The Queen and all British nobility were charmed with her speech and manners and her cultured and distinguished air. In 1617, while still in England her only son, Thomas, was born. The beauty and unusual fairness of the child prompted the desire to sail for home that she might show him to her father. Three days before the date set for the sailing, Pocahontas was overtaken by cholera and died, at Gravesend. Her son after living for some years in England, migrated to Virginia and many of the oldest Virginia families are proud to trace their descent from this noble ancestry. At Gravesend the Colonial Dames have erected a window in the church in memory of the American princess, Pocahontas.

PRISCILLA ALDEN (1602 - 1687)



THE traditional Puritan maiden. She was one favoured to survive that first hard winter after the landing of the Pilgrims at Plymouth in 1620. In that small village, actually only a cluster of seven or eight rude huts, her industry, modesty and simplicity were held in highest esteem. Miles Standish who was captain of the army of defense against the hostile Indians had lost his wife during the winter. He lived with his "good and scholarly friend," John Alden. Because Standish was the more aggressive of the two, ac-

customed always to victory and his own way, he delegated John Alden to plead his cause of marriage to Priscilla. John Alden had long cherished a noble love for her but had been too timid to speak. Now, sent by his friend, his plea for him was such that she answered, "Speak for yourself, John." Standish being acquainted with the outcome of the visit said, "If you would have it well done, you must do it yourself, you must not leave it to others." The story has been elaborated by poets and artists wherever the courage and self-denial of these valiant people is known and Priscilla, the Puritan Maid, has always been the example of maidenly virtue, even down to the present day.

MRS. HANNAH DUSTON (1657 -)

THIS virtuous woman, mother of seven children, was the wife of a minister in Haverhill. Kind and helpful and a good neighbour in the trying day of the pioneer, she would probably have lived her brave life unchronicled, as so many other pioneer women, were it not for a most terrible event. In 1679, a week after her confinement with her eighth child, the Indians attacked Haverhill and took prisoner Mrs. Duston, her child and her

nurse. She was ordered to march and the child, proving troublesome, was killed by an Indian dashing its brains out against a tree. With heart turned to stone the mother and the nurse proceeded, captives, until the Indians came to a resting place. Waiting until the dead of night and sure that the Indians slept soundly, Mrs. Duston with a stolen weapon, dispatched ten Indians and lest anyone should doubt her story, scalped them. After suffering incredible hardships, she reached home to the surprise and joy of her husband and children and friends. The general court of Massachusetts examined her story and were satisfied with the truth of it. The people of Boston made her many presents. All classes were anxious to see her, and they found her as modest as she was brave. Through the efforts of Col. Robert B. Caverly, poet and historian, a monument in her memory was erected on Contoocook Island.



MARY BALL WASHINGTON (1708 - 1789)

DAUGHTER of Joseph Ball and Mary Johnson. Paternally descended from the Landed English Gentry. She was a woman of charm and beauty known as the "Rose of Epping Forest." In 1730 she was married to Augustine Washington, a widower, a Virginia planter and a kind and thrifty man. She was the mother of six children of whom George was the oldest. In 1743, when George was eleven years old, his mother was left a widow. She proved herself to be a strong reliant woman. Her life was given to her children and to the management of her estate. She read to her children and had them memorize *Sir Matthew Hale's Contemplations*, those excellent maxims from which George could quote at length at an early age. One by one, the children grew, married and founded their own homes. Mary Washington continued



to the very end, managing her own estate, always her own mistress of it, a pattern of order. The mother of George Washington, the hero of the American Revolutionary War, and the first President of the United States, claims the noblest distinction a woman could covet or can gain, that of training a gifted son in the way he should go, and inspiring him by her example to make the way of goodness his path of glory. "All that I am," said George Washington, "I owe to my mother."

PATIENCE WRIGHT (1725 - 1788)

A QUAKER housewife and mother, left a widow at the age of forty-four, was the first native-born American to follow the art of sculpture. To amuse her children, she made faces out of bread and putty, and when her husband died, turned a natural and untutored talent to material account. She discovered in coloured wax a plastic medium that gave pleasing results and used it throughout her career for making likenesses in low relief and in the round. An English gentleman recommended that she go to England to find better paying patrons, and it was through him that in 1772 she arrived there with letters of presentation. Her keen initiative, magnetic personality, her marked ability and decided genius for producing striking likenesses, facilitated her success. Horace Walpole recorded her arrival in London saying that she had been "reserved by the hand of nature to produce a new style of picturing . . . peculiar to herself and the honour of America, for her compositions . . . live with such a perfect animation that we behold art as perfect as nature." Lord Chatham admired her work and of him there exists today in Islip Chapel

in Westminster Abbey, a bust modeled by Mrs. Wright. She was friendly with King George III and Queen Charlotte and modeled their busts. At the outbreak of the war with the colonies, Mrs. Wright's sympathies pronounced her a rebel in England and she moved her studio to Paris. Here she modeled the bust of Benjamin Franklin and other famous people, many of the royal and noble houses of France. After the war she returned to England, where her eldest daughter, Phoebe, had married John Hoppner, an artist who later became one of the group with Reynolds, Gainsborough and Romney. Her son, Joseph, had returned to the United States, had painted portraits of George Washington and Martha Washington from which Mrs. Wright modeled busts, and was appointed draughtsman of the Philadelphia mint and created the designs on the first United States coins. General Washington wrote to her hoping that she would reside in the United States, "where you will meet a welcome reception from your numerous friends, among whom I should be proud to see a person so universally celebrated, and on whom nature has bestowed such rare uncommon gifts." This letter, dated January 30, 1785, is preserved in the British Museum. Unfortunately her death struck down the "Promethean Modeler" before she could return to the land that cradled her genius. She died in London just sixteen years after she had arrived to begin her career.



MERCY WARREN (1728 - 1814)

DAUGHTER of Colonel James Otis. In 1754 she was married to James Warren of Plymouth, who encouraged her in literary pursuits. She was one of the first poetesses of America, and many of her poems are said to have had a great influence. She corres-



ponded with many leading men of the time, among them, Samuel and John Adams, Jefferson, Dickinson, Gerry and Knox. These often consulted her and acknowledged the soundness of her judgment on many important events before and after the war. She was particularly celebrated for her knowledge of history; Rouchefoucauld in his *Travels in the United States*, speaks of her extensive reading. Her writings were published in 1805, under the title of *The History of the Rise, Progress and Termination of the*

American Revolution, Interspersed With Biographical, Political, and Moral Observations, in three volumes. This work she dedicated to Washington, and it is now considered valuable as a record of the events and feelings of those revolutionary times.

ABIGAIL ADAMS (1744 - 1818)

DAUGHTER of Rev. William Smith and Elizabeth Quincy. In 1767 she was married to John Adams, who in 1797 became the 2nd president of the United States. She is known as being the wife of a President and the mother of a President. She was among the most remarkable women of the Revolutionary period. The zeal and determination with which John Adams urged on the Declaration of Independence was staunchly supported by his brave wife. That she was a clear and far-sighted woman may be gleaned from her letters. Eighty-five years before the abolition of slavery she writes, "I wish most sincerely that there was not a slave in the province. It always appeared a most iniquitous scheme to me to fight ourselves for what we are daily robbing from those who have as good a right to freedom as we have." And as to the rights of her own sex, she writes to her statesman husband, "In the new code of laws . . . I desire you would remember the ladies. and be more generous and favourable to

them than your ancestors. . . . Remember all men would be tyrants if they could! . . . Such of you as wish to be happy . . . give up the harsh title master for the . . . of friend." Her lively interest in public affairs was kept up until the day of her death. Her writings show her to have been a woman of keenness, sagacity and geniality, and they throw valuable light on the history and social life of her time.



SAKAKAWEA (1786 - 1884)

THE Indian wife of a French Canadian trader who served as an interpreter of the Lewis and Clark Expedition in 1804. Sakakawea was the sister of a Shoshone chief-tain through whose influence she helped provide food and ponies for the explorers, without which they would never have been able to cross the Divide. Sakakawea, or the "Bird Woman," is considered the "foremost female figure in the history of the great Northwest." She was intelligent, brave and loyal. Her knowledge of all the mountain



passes, and her acquaintance with the hostile Indian tribes, made it possible for the Lewis and Clark expedition to finally succeed. Because of her marriage to a white man, her understanding and

friendship were roused, and the hardships that were hers, on this dangerous expedition, together with the bravery with which they were borne, is truly a mark of heroism, worthy of the monuments that have been erected to her memory in Montana, Oregon, Idaho and North Dakota.

SARAH J. HALE (1788 - 1879)



AN editor and an author born in New England. Her husband died in 1822, leaving her with five small children. She supported her family by literary work. She was editor of *Godey's Lady's Book* for forty years, and produced a number of works during her long and useful life. Her efforts in behalf of the Bunker Hill Monument Fund, her interest in foreign missions and in the higher education of women, were untiring and successful. For many years she advocated the keeping of Thanksgiving Day as a na-

tional festival, as it has been observed since 1864, when President Lincoln adopted her suggestion. The crowning work and most enduring publication of Sarah Hale is her *Woman's Record* (New York, 1853). As editor of *Godey's Lady's Book*, she was the first to bring to her public, in this country, reviews of plays, concerts, art exhibits, dramatic works and other manifestations of the fine arts. She was also the first to employ coloured plates (hand coloured they were at that time) in her publications. In short, it was through her that the calibre of public taste was decidedly improved and sensitized.

MARY LYON (1797 - 1849)

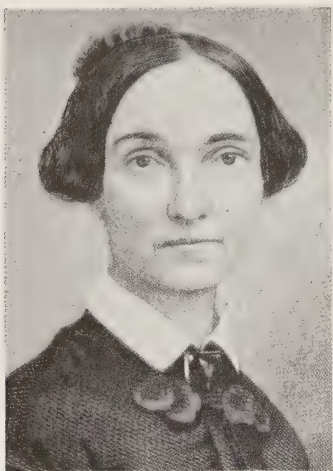
HER parents were of sturdy New England stock. The death of her father when she was quite young, left the family in very straightened circumstances. She had a thirst for knowledge, and she worked so diligently that finally, at the age of eighteen, she obtained a position teaching for seventy-five cents a week. Bit by bit, with much hard work and long hours of study she earned an enviable reputation for herself as a teacher. For many years she fostered the plan for a private school for young women and at



last, in 1836, she succeeded in establishing Mt. Holyoke Seminary, the peculiar feature of which was the combination of domestic labour and the highest moral and intellectual culture. She presided over this institution with success until her death, and many of her pupils have since established schools upon a similar plan. On the marble above her grave is this sentence, which she uttered shortly before her death in a talk to her students: "THERE IS NOTHING IN THE UNIVERSE THAT I FEAR, BUT THAT I SHALL NOT KNOW MY DUTY, OR SHALL FAIL TO DO IT."

ELIZA CLARK GARRETT (1805 - 1855)

SHE was married to Augustus Garrett in 1825. After residing in New York and Cincinnati they took passage on a steamer down the Mississippi on which their first born, a daughter, was a victim of cholera. Burying her on the river bank, they went on to New Orleans and Natchitoches, and here they lost their son. They settled in Chicago in 1834 and Mrs. Garrett became an ardent co-worker with Dr. Moody. In 1848 Mr. Garrett, who was one of the early mayors of Chicago, died without leaving a will, Mrs. Garrett inheriting only half of his estate. Her aim, now, was to



found an institution where ministers and teachers could be trained. She drew up a will, remarkable for its foresight and safety, in which two-thirds of her estate was conveyed to the erection of an institution for ministerial education in or near Chicago. She even went to the State Legislature and received an enactment safeguarding the terms of the will. She lifted the first spade of ground for a temporary building on a site in Evanston in 1855. She died in the same year, but the Garrett Biblical Institute remains

as a lasting monument to her memory.

MARIA MITCHELL (1818 - 1889)



DAUGHTER of William and Lydia C. Mitchell. On her maternal side she was a descendant of Benjamin Franklin. She derived from her father, who taught a school in Nantucket, a fondness for astronomy, and became an enthusiastic cooperator in his labours. She made many observations by herself, devoted much time to the examination of nebulae and the search for comets, and was connected with the coast survey and in compiling the nautical almanac. In 1847 she discovered a comet, for which she re-

ceived a gold medal from the King of Denmark. She was a member of the American Association for the Advancement of Science, and in 1865 was appointed to the chair of astronomy in Vassar College. She was the first woman to be admitted to the

American Academy of Arts and Sciences, and in 1887 Columbia University gave her the degree of LL.D. An observatory in her memory was dedicated at Nantucket in 1908.

SUSAN B. ANTHONY (1820 - 1906)

SHE was the daughter of Lucy Read and Daniel Anthony. She began teaching school at the age of seventeen. This woman was one of those whose souls have burned and blazed because of the unjust discrimination against their sex. She was indignant that the education of a girl cost the same as that of a boy at an academy, also that when she became a teacher, she received but one-third the compensation due a young man doing the same work. These experiences nerved her for the struggle in behalf of her sex,



and every wage earner in America today is indirectly indebted to Susan Anthony. She taught for fifteen years and then devoted herself most actively to the cause of woman's suffrage. She adopted the Lucretia Mott Amendment: "Men and women shall have Equal Rights throughout the United States and every place subject to its jurisdiction." To this end she travelled into practically every state of the Union, lecturing on woman's need of the ballot as a means of protection to her person and property, and of securing to her equal chances in education and in the world of work. She advocated equal rights for women, civil, political, educational, industrial, social and moral. Her principal literary works are the publication of *The Revolution*, a weekly woman's rights paper, and *The History of Woman's Suffrage*. She took active part in all congresses held in connection with the Columbian Exposition in Chicago in 1893. Her last act in public life was to put up, as collateral, her life insurance, to finish payment for the endowment of a co-educational college. She lived to

see a great change in public sentiment: where, in the beginning, her campaign had often been sneered at by the press and the public, society was honoured, in later years, by her presence and showed her only admiration and respect. It was not until thirteen years after her death that her dream became a law.

DEBORAH SAMPSON (1760 - 1827)



DEBORAH SAMPSON was born December 17, 1760, the child of parents of moderate means, of Plymouth, Massachusetts. Her father died when she was very young. She contrived to teach herself to read and write; and as soon as she was able, she earned money enough to pay for her own schooling for a short time. When she was nearly twenty she taught school, a courageous undertaking since she had had so little schooling herself. At this time the war broke out. Urged by this excitement, Deborah bor-

rowed a man's suit of clothes, disguised in this fashion, she went to the American camp, enlisted in 1778, for the whole term of the war, under the name of Robert Shirtliffe. Accustomed to outdoor labor, she was able to undergo the same fatigue and exercises as the other soldiers. Her fidelity and zeal gained her the confidence of the officers. She was a volunteer in several important battles. She was wounded twice, once in the head and again in the shoulder. She was taken very ill in Philadelphia and the doctor who attended her discovered her sex and took her to his home. The doctor told her Commanding Officer of his discovery, and when Deborah's health was better, she was given a letter by her officer, to deliver to General Washington. She felt her secret was known, she went very unwillingly to fulfill the order. Washington after reading the message with great consideration, without saying a word, gave her her discharge,

together with a note, which contained words of advice, and some money. She later married Benjamin Gannett of Sharon, Massachusetts. For her services as a revolutionary soldier she received a pension and a tract of land. She died in 1827.

MARY TODD LINCOLN (1821 - 1882)

MARY TODD was born in Kentucky of well-to-do and influential parents, both of whom could point with pride to a long line of Colonial and Revolutionary ancestors. She was given the best education possible at that time, and her life, until the death of her mother, was sheltered from all privations and hardships. When her father introduced a step-mother into the family, she went to live with her older sister, Mrs. Ninian Edwards, in Springfield, Illinois. In Mary Todd the social graces were highly developed, and



she was the reigning belle of Springfield with many suitors, among them Stephen A. Douglas, who was young Lincoln's most serious rival. In 1842, at the age of twenty-one, she was married to Abraham Lincoln. In 1860, he was nominated as president of the United States and her faith and loyalty were rewarded; she had always said that she would be the wife of a president. During the Civil War, her position was not an easy one; the fact of her southern birth and up-bringing was not one conducive to popularity. She, nevertheless, governed her life with kindness and good deeds and remained the staunch support of her husband. Practically all her life in the White House was tinged with tragedy,—the loss of her son, the war, and the last terrific blow, the assassination of her husband. She travelled in Europe after the death of her husband hoping to dispel her sorrow, but to no avail. "Without Mary Todd for his wife, Abraham Lincoln would never have been President. From the day of their mar-

riage they supplemented each other in many unusual times, and always through those remarkable years."

MRS. FRANK LESLIE (1828 - 1914)



SHE was born in New Orleans, a descendant of a noble French Huguenot family. Her maiden name was Miriam Florence Folline. Her girlhood home was one of luxury and her educational advantages were of the highest order. While working in New York as a sub-editor of *Leslie's Lady's Magazine* she met Frank Leslie and they were married. She was of great assistance to him in his business. In 1880 Mr. Leslie died, and by an act of legislature she took the name of Frank Leslie and carried on the

business. She was not only a successful and capable business woman, but a society leader as well. In European society she was most cordially received due to her command of French, Spanish, and Italian languages and her personal beauty and culture. Much of her time and money went to the fostering of talent in young and poverty stricken artists and poets. Mrs. Ella Wheeler Wilcox was one who benefited by her timely and kindly appreciation. Mrs. Leslie, in 1902, sold out all her publishing interest, part of her fortune being then devoted to the advancement of woman suffrage.

MRS. MYRA BRADWELL (1831 - 1896)

DAUGHTER of Eben and Abigail Willey Colby. When she was twelve years old, Chicago became her home. She was educated in local schools and later taught in Memphis, Tenn. In 1852 she was married to James B. Bradwell, whose father was one of the leading pioneers of Illinois. She studied law under the instruction

of her husband, and passed creditable examination. She was the first woman in America to ask for admission to the bar, and it was refused because she was a married woman. She immediately set to work, with the aid of her husband, to have this legal disability removed, and the success of their undertaking is a matter of congratulation for all women. Mrs. Bradwell declared that she would never again apply for admission to the bar, but, to her surprise, she, one day, received a certificate upon the original appli-



cation from the very court that had refused her years before. She was the first woman to be made a member of the Illinois Bar Association and, also, of the Illinois Press Association. In 1874 she established, and was manager and editor of, the *Legal News*, the first weekly legal paper in the Western States. The legislature gave her a special charter for the paper, and passed several acts making it evidence in the courts and a valid medium for the publication of legal notices. This paper exists today. The law giving to married women their own earnings was drawn by Mrs. Bradwell, and its passage was secured through her efforts in 1869. In spite of their busy lives she and her husband found time for many charitable and philanthropic enterprises. She was a member of the Soldiers' Home Board. She was untiring in her efforts to secure the World's Fair for Chicago and she was called the Legal Light of the Board of Lady Managers. She was also chairman of the committee on law reform of the World's Congress Auxiliary.

FRANCES ELIZABETH WILLARD (1839 - 1898)

DAUGHTER of Josiah Willard and Mary Thompson Hill. She was a graduate of the Northwestern Female College in Evanston, Illinois. She taught in various western towns and in 1871 became dean of the Women's College of the Northwestern University. In



1874 she resigned this position, was elected secretary of the Women's Christian Temperance Union. In 1879 she became its president, an office she held until her death. In her management of the association she displayed great executive ability and a remarkable genius for organization. She declared herself in favour of woman's suffrage and lectured upon the subject deeming that the ballot would be a protection to women from the miseries caused by intemperate drinking. She travelled extensively, through Europe

and her own country. She was the editor of the *Union Signal*, the official organ of the temperance movement, and she wrote a number of books, including *Woman and Temperance* and *Glimpses of Fifty Years*. In her work Miss Willard displayed untiring energy and great self-denial. A monument has been erected to her memory that stands in the halls of the capitol in Washington. Of her Susan B. Anthony said, "She was the friend, guide and inspirer of thousands: . . . a great soul, ever following the light, and drawing others after it with a power as sure and steadfast as gravitation."

EMMA ABBOTT (1850 - 1891)

SHE was born in Chicago. In 1854, her father, a music teacher, decided to settle with his family in Peoria, and it was there her musical talents were recognized by her father at a very early age and carefully fostered by him. At a concert which he gave in 1859, Emma Abbott was the prima donna and guitar player. When she was sixteen years old she sang in the synagogue in Peoria. At that age she joined a concert company of Chicago, and when the company disbanded she found herself in Grand Haven, Michigan, friendless and without funds. With her guitar she started out alone and gave concerts in Michigan and the neigh-

bouring states, and thus worked her way to New York City. Here she gave parlour concerts in the hotels in which she stayed, thus earning her expenses. She possessed a desire to study for the stage, and finally, after many setbacks and failures, she began, in 1870, this study. At the same time she was engaged to sing in Dr. Chapin's church. In 1872 Mr. Lake, with the aid of Dr. Chapin's congregation, raised money to send her to Europe for musical training. She studied in Milan and Paris and her debut was overwhelmingly successful. In 1874 she was married to Eugene Wetherell. Her refusal to sing the leading role in *La Traviatta* on moral grounds cancelled her engagement to sing in London, and in 1876 she returned to America, where she became the manager of her own company with her husband as her partner. Her operas were all in English, her company carefully selected, her costumes and scenery carried out with great faith as to historical detail, her work was an outstanding success. She tolerated no shams or makeshifts and the stage, neither before nor since, has ever seen such magnificent costumes as were hers. She sang with profit throughout the United States, and her great personal charm, her generosity to her company, her endless gifts to charity, and her industry and perseverance, made her the idol of all who heard her.



MARY CASSATT (1855 - 1926)

AN AMERICAN artist, was born in Pittsburg, Pa., a sister of A. J. Cassatt, president of the Pennsylvania Railroad. In 1875, after a brief course at the Pennsylvania Academy of Fine Arts, Philadelphia, she went to Europe, spending some time in Spain and Italy. In 1879 she removed to Paris, where she was greatly influenced by the Impressionist school of painting. Her first exhibition in Paris was in 1893 at the gallery of M. Durand-Ruel, where



in later years she frequently exhibited. Her work was warmly appreciated in French artistic circles. Mothers and babies or children were to be her chief subjects of inspiration, and her pictures are distinguished by great firmness in drawing and boldness of tone and colour. The children especially are depicted with truth, originality, and a remarkable power of observation. As a pastellist she attained a high rank. At the Chicago Exposition of 1893, Miss Cassatt decorated the north tympanum of

the Woman's Building with a mural painting entitled *Modern Women*. Exhibitions of her works have been held in New York and Pittsburgh, and she is represented in many public art galleries.

ELLA WHEELER WILCOX (1855 - 1919)



SHE was the daughter of sturdy New England parents, who had moved to the middle west to better their financial possibilities. Her youth and early girlhood were spent in writing bits of poetry in an effort to relieve the burdens and hardships of her family. She became recognized, first, in her immediate locality for her exceptional talents and in 1882 became well-known through the publication of *Maurine*, a novel. In 1884 she was married to Robert Wilcox and moved to New York. Here she was heralded as a

disciple of the "New Thought," and gained great popularity. Mrs. Frank Leslie, at whose salon she made a successful debut, was

one of the first to publish her poems in her magazine. Beside being a poetic genius she was also an accomplished linguist and very fond of travelling. While in England she was presented at court and made many friends among British nobility. After the death of her husband, in 1916, she spent most of her time travelling, and her poems from this time became more spiritual in feeling.

ADA REHAN (1859 - 1916)

SHE was born in Limerick, Ireland, and her original name was Crehan. She came to America with her parents as a child and, until she was fourteen, went to school in Brooklyn, N. Y., her home. At that age she made her first public appearance as an actress, replacing an actress who was ill. She did so well that her family decided to have her study for the stage. She played with several stock companies, and her great success occurred in 1879, when Augustin Daly engaged her for the company with which he opened



Daly's Theatre in New York. With him she remained until his death, twenty years later,—a period that has been called the "golden age" in American theatrical achievement. She played a wide range of parts in Shakespearian comedies, in Old English Comedies, and in modern comedies. In London, where she appeared at intervals, she was very popular. After Mr. Daly's death in 1899 she did relatively little acting, and made her last appearance in 1905 at the testimonial to Mme. Mojeska. A well-known critic has written, "... The recognition and development of the genius of Ada Rehan was most valuable to the traditions of the theatre. In her the stage was illumined and graced by an actress who not only preserved, but bettered them."

MRS. POTTER PALMER. BERTHA HONORÉ (1851 - 1918)



HER father was of French descent, her mother of an aristocratic southern family. Her early education was received in Louisville, Kentucky, later she was sent to a convent in Baltimore, Maryland. In 1871, she was married to Potter Palmer, a wealthy and influential citizen of Chicago. She was the recognized social and fashionable leader of the city. An accomplished linguist, a poet, a musician and a woman of marked business and executive ability, it was largely through her efforts that the

Woman's Exhibit of the World's Fair, of which she was the President, was such an outstanding success. All nations received and delighted to honour her, gave aid in securing exhibits and statistics which proved to be of great value in later years. She was appointed by President McKinley as the official representative of the American Women to the World's Fair in Paris. Here too, her presence was a great triumph for the nation she represented. She was known and loved for her great personal beauty and charm, for her helpfulness and her many charitable enterprises, and it has been truly said that none in Chicago's society has ever surpassed her.

SARAH HACKETT STEVENSON (1849 - 1910)

SHE was the daughter of Colonel John D. and Sarah H. Stevenson. She was educated at Mt. Carroll Seminary, State Normal University, Bloomington, and Woman's Medical College of Northwestern University. She travelled and studied extensively in Europe. Her special interest and work was with her profession in which she was one of the first women. All her energies and money were expended to teach the women of the middle and

poorer class the sense of well-being that comes with scientific care of their own bodies and those of their families. She was an honoured member of the International Gynaecological Society, the Pan-American Medical Association, the American Medical Association, the Chicago Medical Society, the Chicago Medico-Surgical Society, President of the staff of the National Temperance Hospital, Batavia, Professor of Obstetrics in the Woman's Medical College Northwestern University, President of the Chicago Woman's



Club, a member of the Fortnightly Club and other organizations closely associated with charitable work.

NANCY ELLIOT EDISON (1810 - 1871)

DAUGHTER of Reverend John Elliot, a Baptist minister of Scotch descent. Wife of Samuel Edison. Mother of Thomas Alva Edison, creator of the electrical industry of the world. A great mother of a great man. In his early boyhood, because of impaired health, Edison was unable for some years to attend school. Fortunately, Nancy Elliot was a woman of culture and education, and her experience as a school teacher enabled her to give Edison a better education than he could have obtained at any of the local schools. She developed



in him a taste for fine books and an extraordinary memory. She encouraged her son in his chemical experimentation; allowed him to use the cellar of their home for his laboratory, although

it greatly inconvenienced the household. Edison was devoted to his mother, and was ever grateful for her good influence and encouragement. His grief over her death was profound. Whenever he was asked by interviewers to tell them something of his mother, he could not do so because of his emotion. On one occasion, however, he broke down his reserve and spoke of her in these words: "I did not have my mother very long, but in that length of time she cast over me an influence which has lasted all my life. The good effects of her early training I can never lose. If it had not been for her appreciation and her faith in me at a critical time in my experience, I should very likely never have become an inventor."

VINNIE REAM HOXIE (1847 - 1914)



VINNIE REAM was born in Madison, Wisconsin in 1847. When fifteen years of age Vinnie in two hours, modeled a medallion of an Indian chief so cleverly as to at once attract the attention of Thaddeus Stevens, Hon. John Wentworth and other members of Congress, who insisted upon her studying art. In six months she had modeled such striking likenesses of Reverdy Johnson, Frank P. Blair, General Grant, Parson Brownlow, Senator Vorhees, General Albert Pike and Senator Sherman, that she was

taken to President Lincoln, who sat to her for his likeness. When he was assassinated, six months later, Congress gave her a commission to make a life size statue of Abraham Lincoln, which stands in marble in the United States Capitol. She received fifteen thousand dollars for this work. After finishing the model, she took it to Italy to be transferred to marble, and lived there for three years. There she made many ideal works and among them a statue of "Miriam" a copy of which she sold

to Mrs. Larner of Philadelphia, for three thousand dollars. Her "Indian Girl" was put in bronze and sold, and Vinnie also made another bust in marble of Lincoln, for Cornell University, and a bust of marble of Mayor Powell of Brooklyn, New York, which now stands in the city hall of that city. She made a likeness of Mr. Rice of Maine, in marble. Congress appropriated twenty-five thousand dollars for a bronze statue of Admiral Farragut, and competing with William Story, Ward, Launt Thompson and many distinguished sculptors, Vinnie Ream won the order. Spurgeon sat in his tabernacle for his likeness, and in Munich, Kaulbach, the great painter, sat to her. In Rome Cardinal Antonelli sat to her for his likeness, and presented her with three stone cameos, set in pearls, one very large and exquisitely beautiful, representing the head of Christ. On the inside of the frame was a beautiful inscription to the artist. Liszt sat to Miss Vinnie for his medallion, and gave her many handsome souvenirs. After she returned to the United States, her statue of Lincoln was unveiled in the rotunda of the Capitol with many imposing ceremonies, Senator Cullum, of Illinois, and Senator Carpenter, of Wisconsin being the speakers. When Miss Vinnie received the order for the statue of Farragut, she worked on the model in the ordnance building of the navy yard, and that statue was cast from the metal of the propeller of the Hartford, his flagship. Before the model was finished she was introduced to Lieutenant Hoxie, a young engineer officer, by General Sherman and they became engaged and married with the warm approval of General Sherman and Mrs. Farragut. General Sherman gave the bride away, and the wedding was one of the most imposing ever seen in Washington. After her marriage, Vinnie at the request of her husband made her models for love and not for money. She was not only a sculptor but had developed a talent both as a poet and musician. Vinnie Ream Hoxie died in 1914.

MRS. ALICE FREEMAN PALMER (1855 - 1902)

ALICE FREEMAN was born in Colesville, New York, February 21, 1855. Her parents were farmers and her youth was passed on a farm. She was the oldest of a family of four children. When



Alice was ten years old, the family moved into Windsor. Alice studied diligently and prepared to take the course in Vassar, but changed her plans, and in 1872 went to the University of Michigan, where she was graduated after a four-year course. While in Ann Arbor she organized the Students' Christian Association, in which male and female students met on equal terms. In 1879 she was engaged as professor of history in Wellesley College. In 1881 she became acting president of that college, and in

1882 she accepted the presidency, which she filled until 1888. She has since been a member of the Massachusetts Board of Education, trustee of Wellesley College, president of the Massachusetts Home Missionary Association, president of the Association of Collegiate Alumnae, president of the Woman's Educational Association, Massachusetts commissioner of education to the World's Fair and member of many educational and benevolent committees. She has lectured on educational and other subjects. In 1882 the University of Michigan conferred upon her the degree of Ph.D., and in 1887 she received the degree of Doctor of Letters from Columbia College. In 1887 she resigned all active duties and became the wife of Professor George Herbert Palmer, of Harvard University. She died in France in 1902. Wellesley College possesses a very beautiful memorial of her, a sculpture in relief.

America (Colored)

Selected by MRS. ELIZABETH LINDSAY DAVIS, MRS. IDA LAWS.

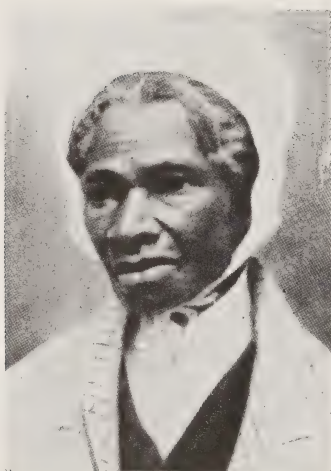
PHYLLIS WHEATLEY (1753 - 1784)

PHYLLIS WHEATLEY was brought from Africa to Boston, Massachusetts, in 1761 when she was eight years old and sold in the slave market, to Mrs. John Wheatley, wife of a merchant of that city. This lady perceiving her natural abilities, had her carefully educated and she acquired a thorough knowledge of the English and Latin languages. She wrote verses with great ease and fluency, frequently arising in the night to put down any thought that occurred to her. In 1772 she accompanied a son of Mr. Wheatley to England, for her health, where she received a great deal of attention from the people in the higher ranks of life. Her poems were published in London, 1773, while she was in that city. She was then nineteen years of age. The volume was dedicated to the Countess of Huntingdon; and in the preface are the names of the Governor of Massachusetts, and several other eminent gentlemen, bearing testimony to the belief of her having been the genuine writer. Mr. Sparks gives these particulars in his *Life and Writings of George Washington*, "In whatever order of merit these poems may be ranked, it cannot be doubted that they exhibit the most favorable evidence on record of the capacity of the African intellect for improvement." She is represented as having an amiable temper, refined and her religion strong and constant. After Phyllis returned from England she married a colored man, named Peters who proved unworthy of her and



the rest of her life was very unhappy. She died in Boston in 1784 at the age of thirty-one, leaving three children. Several poems which she wrote were never published. Probably the one she sent to George Washington, soon after he took command of the American Army, has given more of a lasting fame than all her printed pieces. In the letter of thanks she received from General Washington he asked her to visit him at his headquarters.

SOJOURNER TRUTH (1812 -)



ISABELLA, known to history as Sojourner Truth, and without a rival in the annals of the American Negro, was born a slave, in Hurley, Ulster County, New York. Her belief in God and that in due time He would deliver her people from bondage was phenomenal. In a review of her career one of the influential newspapers made this statement: "There was a native nobility about her which always broke down barriers." Her philosophy was, "to think of the great things of God; not the little things." She

lived to be worth a great deal to the cause of freedom. She was the sublime black woman whose speech before the second National Woman's Suffrage Convention at Akron in 1852 stands as a masterpiece amid the oratory of all time and that won her the title of "the Libyan Sibyl." She received her audience in the drawing room with composed dignity. She would stand among them, erect and calm, like one of her own native palm trees of the desert. Among her many admirers was Harriet Beecher Stowe.

MRS. BOOKER T. WASHINGTON (1865 - 1925)

MARGARET MURRAY WASHINGTON, was born in Holly Springs, Mississippi in 1865. She was a graduate of Fiske University. She was the wife of Booker T. Washington, the Founder of Tuskegee Institute, and was his very capable assistant. Mrs. Washington was in charge of all the girls in the Tuskegee school. She organized in this town a very unusual club of colored women and taught them sewing, cooking and household management. This club was made up for the most part of women who were out of employment, or girls who had no particular place to go, and spent much of their time on the street. Mrs. Washington was President of the Alabama Federation of colored women's clubs, and she was also the President of the National Federation of colored women's clubs in 1912-1916. She wrote the first *National Notes*, the official organ of the National Federation of colored women, and which has grown to be quite a pretentious paper, published in Washington, D. C., once a month. Mrs. Washington was an outstanding leader. She was an example to her students as well as to her club women. She died in 1925.



AMANDA SMITH (1837 - 1915)

AMANDA SMITH was born in Maryland, January 23, 1837. She was a prominent evangelist, not only in the United States, but in Europe, North Africa and India, as well, where she spent many years in this particular field. She is said to be the first woman to occupy a pulpit in India. She labored much for the elevation of her people, she was greatly impressed by the need of an orphan home for colored children, and in 1895 she secured possession of property in North Harvey, Illinois, to be used



for this purpose. By her evangelistic work, donations, and the proceeds from the sale of a book which she had written, she was able to finance the first payment towards the building of an orphanage. This institution was a blessing, for the colored children for several years, but, unfortunately, a few years ago was completely burned down.

MRS. ARIEL SERENA HEDGES BOWEN (1849 - 1904)



MRS. ARIEL SERENA HEDGES BOWEN, wife of Dr. J. W. E. Bowen of Gammon Theological Seminary, Atlanta, Georgia, was born in Newark, N. J. Her father was a Presbyterian clergyman in that city. He had graduated from Lincoln University, Pennsylvania and had organized churches in New York. She attended the Avery Institute in Pittsburgh, Pennsylvania. She went to high school in Springfield, Massachusetts, she took the teacher's course and examination and passed it creditably, and was favorably

considered as teacher for one of the schools of that city. She was then called to teach history and English in the Tuskegee Institute, Tuskegee, Alabama under Professor Booker T. Washington. She

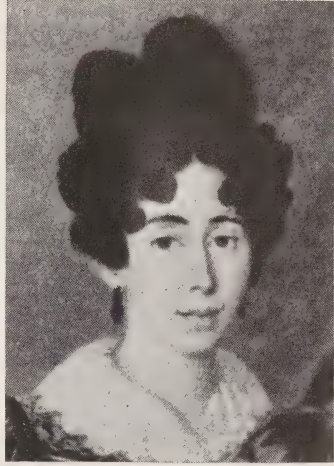
moved to Atlanta with her husband in 1893. She became Professor of Music in Clark University in 1895. She was the State President of the Georgia W. C. T. U. No. 2. She has written several volumes, among which may be mentioned, *Music in the Home*, and the *Ethics of Reform*. She was an accomplished vocalist, pianist and a pipe organist. She is regarded as one of the most outstanding and cultured women of her race. She died in 1904.

Argentina

Selected by DR. FELIPE A. ESPIL

MARIA SANCHEZ DE THOMPSON (1786 - 1868)

MISIA MARIQUITA SANCHEZ, as she was affectionately called by her familiars and friends, was the prototype of the old Argentine patrician lady, whose life was consecrated to the home, to the freedom of the country, and to the welfare of her fellow citizens. She was the leader of a women's movement known in history as "The Rifles' Plot." In 1812 when the Argentine armies were defeated and the cause of independence seemed doomed, she called together the women of Buenos Aires. She enlisted them and, pooling their money, they bought American rifles and new supplies of ammunition for the soldiers. This inspiring effort renewed the enthusiasm and confidence of the soldiers and with this additional spur the armies were able to again face the enemy. When the War of Independence was finally won she turned her energies and her work to social welfare activities. In 1823 President Rivadavia founded the "Sociedad de Beneficencia" and turned the enterprise over to Maria Sanchez de Mendeville—she had remarried by that time. Under her leadership that organization achieved a great success; following her policies and animated by her undying spirit, the institution has grown in such a way that it is one of the biggest, if not the biggest, social welfare organization in the world.



For more than half a century she gave all her time to the improvement of social conditions in a nation still in the stage of mak-

ing; she was President of the "Sociedad de Beneficencia" for many years, and was successful in organizing schools and hospitals. The country at this time was divided, one faction fighting against another and Misia Mariquita Sanchez was always active in her efforts for peace and understanding. More than once she prevented bloody clashes. Before her death she had the privilege and the happiness of seeing that her efforts had not been vain. Civil Wars came to an end and the country moved forward with a tremendous force.

ISABEL CALVIMONTES DE AGRELO (1790 - 1855)



SHE was a heroine of civil life during a period when the conditions in Argentina were chaotic. At fourteen years of age she married a young lawyer, Pedro José Agrelo, who was persistently persecuted by the Spanish rulers and finally deported. In 1810 the couple was active in the movement that brought the Revolution. She was one of the organizers of the famous "Sociedad Patriótica," in which most of the Argentine women were associated, helping the armies, especially by providing guns and ammunition.

During the Civil Wars, her husband was deported several times. She followed him and shared his hardships in exile. She is an example of loyalty to moral principles. She brought up a big family in poverty and exile, frequently alone and sometimes worried over the fate of her husband and the friends dearest to her heart. Her lot was that of many women during that stormy age.

REMEDIOS DE ESCALADA DE SAN MARTIN (1797 - 1823)

SHE was born to one of the oldest and most respected families of Buenos Aires. Her father's home was the meeting place of all the men and women who were working to make Argentina a nation. It was there that she met a young officer, Lt. Colonel San Martin, an Argentine who attained distinction for bravery and skill while fighting against Napoleon in Spain. Their courtship and marriage was full of romance, glory and hardships. She followed her husband, the then General San Martin, to Mendoza.



Here in great penury and destitution he organized the army that later, after long years of war, assured the freedom and independence of Latin America. The General's responsibility was overwhelming: he had few armaments and only sparsely settled areas from which to get soldiers; civil wars and strife were tearing the country apart. He had, always, the support of his wife. She organized the women of the West and gave her jewels to help the army. Her example set fire to the spirit of other women who soon imitated her. Relief came from other parts of the country and, at last, a poorly equipped army was able to move and by exertion and enthusiasm to destroy the Spanish stronghold in America. Her efforts in Mendoza impaired her health and she was deprived of the privilege of going North with her husband to share his joy when victory and glory were achieved. She died in Buenos Aires before General San Martin came back from Perú. On her grave he placed the following inscription: "HERE LIES REMEDIOS DE ESCALDA, WIFE AND FRIEND OF GENERAL SAN MARTIN." A progressive city in Argentina has been named after her in homage to her memory.

DELFINA VEDIA DE MITRE (1821 - 1882)



THE long and painful process of making a nation in Argentina exacted from its best women a heavy contribution of endurance and hardships. Such was the case with Delfina Vedia de Mitre. When she was very young she had to follow her parents into exile. It was during that time that she met a young Captain Mitre, another exiled Argentine, persecuted by the hounds of tyranny while fighting for liberty. They married between battles in Montevideo, a city that was under siege for several years. He

was so poor that all he was able to present to his bride was a cheap thimble. They had been married only a few hours when a battle started in which the groom was nearly killed. The bloody persecutions instigated by Dictator Rosas obliged Captain Mitre to flee from country to country. When the Dictator was finally overthrown, Delfina and Captain Mitre met again, but the hardships were not over. Captain Mitre became General and he was one of the leaders of the reconstruction and reorganization of the country. He was elected President of Argentina. All his life was consecrated to public duties and public office and his wife took an active part in seconding his plans and sharing his activities, at the same time bearing the whole of the responsibilities in the administration of their estate and the education of their children. She was a woman of Spartan character and she worshipped a word: "duty." When friends came begging General Mitre not to go to Congress because a mob was waiting to murder him, she went for his hat and told him, "Mitre, here is your hat; discharge your duty." During her busy life, so full of responsibilities and worries, she found time for literary efforts and for some translations which are a notable contribution to Argentine culture.

CARMEN NOBREGA DE AVELLANEDA (1837 - 1899)

CARMEN NOBREGA DE AVELLANEDA was one of the colorful personalities of the second half of the XIX century. She was a child when her mother died and soon afterwards her father was murdered by partisans of Dictator Rosas. Shocked by those tragedies she sought peace and refuge in a nunnery. During long years of meditation she resolved to do everything in her power to prevent further useless bloodshed. When the days of the tyranny were over she became popular in Buenos Aires social circles.



At that time she married an unknown young lawyer, Marco Avellaneda, who was another victim of the persecutions. She helped him in his brilliant political career. He became President of Argentina during a time when that was an exhausting and dangerous post. She succeeded in establishing strong bonds of friendship between prominent people of different parts of the country. This resulted in a cooperative spirit with less tendency towards the use of force. The Province of Buenos Aires refused to recognize the law that segregated the city of Buenos Aires as a Federal District. An armed movement followed and President Avellaneda was compelled to retreat from the Government Palace and established his office in a military camp in the suburbs. His wife followed him there. Her presence in the army helped to avoid hostilities since the rebels could not bring themselves to make war against their idol. She was the country's beloved daughter and the whole nation mourned her passing.

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Australia

Selected by MRS. HELEN PORTER MITCHELL and MRS. BESSIE M. RISCHBIETH

CAROLINE CHISHOLM (1810 - 1877)

CAROLINE CHISHOLM was the daughter of William Jones, and was born at Wootton, in Northamptonshire, where her father, the well-known yeoman philanthropist, resided, in May, 1810. She married in 1830, Captain Archibald Chisholm, of the Indian Army, who being granted sick leave went to Sydney with his family in 1839. When compelled to return to India he left his wife and family behind; the former thereupon devoting herself to assisting the friendless female immigrants who were coming to the colony in shiploads. With this view she raised funds, opened a central depot and made arrangements for the dispersion of the new arrivals in the country districts. So great was her success that up to 1845 she provided homes for over eleven thousand immigrants, including many men. In that year Captain Chisholm rejoined his family, and they returned to England in 1846; but this in no way induced Mrs. Chisholm to abandon the good work which she had taken in hand, and for seven years she was actively employed in promoting suitable emigration, founding amongst other similar agencies, *The Family Colonisation Loan Society* by which passage money was advanced and repaid by weekly installments. She lectured in favor of emigration, and was also the author of several books regarding it. Mrs. Chisholm died in England on March 25, 1877 and was buried at Northampton.



CHARLOTTE H. SPENCE (1825 - 1910)



DAUGHTER of David Spence and sister of John Brodie, she was a lady of great cultivation, who contributed numerous articles to Australian and English periodicals and was a friend and correspondent of the famous George Eliot. Miss Spence contributed a valuable literary essay on the genius of the great female novelist to the *Melbourne Review*, and also wrote on Daudet and the later French School of Fiction. She was connected with the State Children's Department of South Australia, and is the authoress of *The Laws We Live Under, With Some Chapters on Elementary Political Economy and the Duties of Citizens*, which was published in 1881, under the direction of the Minister of Education of South Australia. Miss Spence was born in Melrose in 1825, and went to South Australia with her parents in 1839. In 1854 she published *Clare Morrison, A Tale of the South Australian Gold Fever*; in 1856 *Tender and True*, other works are *Mr. Hogarth's Will*, the *Author's Daughter* and *Gathered In*. She was a strong advocate of the Hare system of representation and published a pamphlet in Adelaide, entitled, *A Plea for Pure Democracy*, arguing for its adoption in South Australia. She took great interest in the boarding-out system of children of South Australia, she advocated Women's Franchise and various reforms including effective voting. She died in Adelaide, April 3, 1910.

ROSE SCOTT (1847 - 1925)

BORN in Hunter River, New South Wales, on October 8, 1847. She was the daughter of Helemus Scott (who arrived in the colony in 1821 and who was a friend of Leichhardt; her grand-

father was an intimate friend of Sir Joseph Banks). As President of the Women's Political and Educational Association of New South Wales rendered great service to Australia, in the cause of women and social reform; one of the leaders in securing women's franchise. She died in April, 1925.



CARRIE MOORE (- 1926)

CARRIE MOORE was born in New South Wales. Probably the youngest singer who ever appeared in leading parts in Australia with J. C. Williamson's Royal Comic Opera Company; afterwards appeared in England with the San Toy Co., and made her debut in London at the Apollo Theater in the *Girl from Kay's* established a name in pantomime. The Carrie Moore Comedietta Company toured Australia in 1913. She died in March, 1926.



DAME NELLIE MELBA (1861 - 1931)



DAME NELLIE MELBA was born in Melbourne, and died in Sydney. She ended near where she began a life that took her publicly to Europe and America. The British liked her because she symbolized their coming of age in music. She sang almost from the cradle. She began singing in a church choir. In 1886 she gave a concert in Prince's Hall, London, and then studied in Paris under Mme. Marchesi. A year later she made her debut in Brussels as Gilda in *Rigoletto*. Then she sang in London,

Milan, Paris, Stockholm, Berlin, New York and Chicago. Her full range extended from B flat below the clef to high F, all beautifully equalized, a brilliant delivery. She was a "super-star" on the Damrosch-Ellis tours; then went to Oscar Hammerstein's opera house at three thousand dollars a night with Bonci and Dalmores. Not only had she the living voice of her age, but was also considered beautiful and possessed social charm. She was cordial, free from pose. During the war she devoted so much of her time to patriotic singing that she was given the title of *Dame of the British Empire*. Dame Melba sang in public for over forty years, one year longer than Patti. She sang her last in opera at Covent Garden, London, June 8, 1926.

Austria

Selected by ADELE GERBER, President Woman's Federation of Austria
and Professor DR. MARIANNE ZYCHA

FRAU AVA (Twelfth Century)

RECORDS of women's accomplishments in the twelfth century were sparse. The dates of their birth and death were ignored. For this reason little is known about Frau Ava, the first poetess to write in the German language. Obviously, her writings were inspired by the deep love of her two sons. Among her works still known are: *The Life of Christ*, *The Gifts of The Holy Ghost* and *The Anti-Christ and The Last Judgment*. In all of these the plea, to say a prayer for the departed soul of the poetess' children, who died at a tender age, can be traced. It is not difficult, despite only fragment records of Frau Ava's life, to detect her deep maternal love and religious nature. Why didn't the sons write about their mother? No one can say. In the annals of the Convent of Melk the death of Frau Ava is recorded in 1127. Widows, in those remote days often entered convents as lay sisters. Within the confines they were afforded protection and could finish their days doing penance and good work.



HELENE KOTTAUER (1410 - 1470)

SHE was Courtlady to Empress Elizabeth, wife of Albrecht II of Austria. Her loyalty, cleverness and courage are exceptional. She was a Burgher's daughter, was married and had several children. Her own family stood back that she might serve her



sovereign. In October of 1439, the Empress Elizabeth, shortly before the birth of their child, lost her husband. The Royal mother gave birth to a son, heir to the throne. Only one crowned with the Stephan's Crown was recognized as the real Regent. Some of the Nobles were plotting to crown a 15 year old Polish prince. Helene was chosen to go secretly to Flintenburg (Visegrad), where the crown was kept, and bring it to Komorn to the Empress. The times were perilous, fraught with wars, plots and counter-

plots for the Succession. Shortly before a royal widow had been murdered in order to bring another branch of the family into the line of succession. Helene, to evade suspicion on the perilous journey, travelled by water, by coach, on horseback and on foot. She was successful in securing the crown and in bringing it to Komorn. Another more dangerous undertaking awaited her. The three months old Prince had to be brought to the Hungarian Church to be crowned by the Bishop von Grau, with complete Church Ceremony and the Stephan's Crown. In the face of many dangers he was placed on the throne of his departed father. At this time, Helene stood in danger of losing the Crown Prince and her own life. Miraculously she escaped to Oedenburg. Some time later she rejoined the Mother Regent and lived with her until her death in 1442. She then joined her own family. Helene Kottauer kept a modest record of her perilous Court Life which Austria treasures as the first written by a woman. Party leaders wished openly she were a man, for they admitted such trusty, loyal, clever and self-abnegating diplomats were "rare."

EMPRESS MARIA THERESA (1718 - 1780)

THE oldest daughter of Charles VI, she was married to Stephan, Duke of Lorraine, in 1736. She came to the throne in 1740. No other monarch of Austria was ever so popular. She was a politician of the finest sort, sturdy, honest, patient, fearless and courageous. Although a good Catholic, she maintained the rights of the Crown against the Church. Her reign began during the Seven years war with Prussia. Austria was poor, without troops, surrounded by the enemy. She saw her country through and in 1763, with peace restored, instituted many needed reforms in the Army, in the courts of Law and in the School system. She ordered the presence of a priest at the making of a will unnecessary; suppressed the Inquisition and prohibited legal torture. She attracted great men to her court and wisely heeded their advice. She was beautiful in youth and middle-age, deeply loved and highly respected by the populace. In her letters to her Officers, Statesmen and Artists, we find her deeply appreciative of any extra service.



ANNA MARIA MOZART (1720 - 1778)

WHEN people write and speak of the greatest musical genius of Austria, they speak of his father who was his teacher and leader, but seldom do they mention his mother. It was his mother, who by her love and sunny nature, softened the rigid domineering training of his father. It was her ready wit, everliving love of bright and beautiful things and her power to make the best of the daily happenings, however unpleasant, that kept the balance even. Daughter of Judge Pertle, she was married in 1747 to the Court musician of the Archbishop of Salzburg. They were a happy and handsome couple. Out of seven children born to them



only a daughter and one son survived infancy. Both were musical prodigies, who travelled with their father on concert tours. That both children played before the Empress Maria Theresa, is a well known fact. Anna Mozart stayed at home and found her delight in preparing a little "Eden" for the Artists' return. When her son was twenty-two years old, his father insisted his mother accompany him on a tour, which she did much against her own wishes. It was prophetic foresight. Far away from her beloved family, she sickened, and with only her son at her bedside, she died.

KAROLINE PICHLER (1769 - 1843)

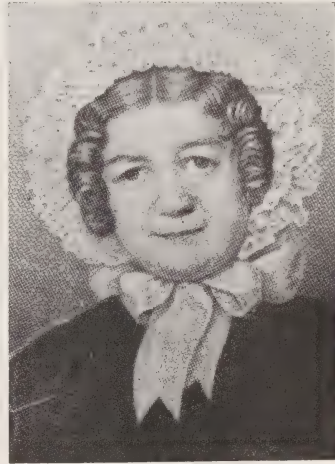


KAROLINE GREINER's father was a courtier. Her mother was also in the service of the Empress Maria Theresa. She was a precocious child to whom her parents gave careful training. The association with people of note who came to their home was for her most educative. In 1796, she was married and became mistress of a fine home, where she practiced rare hospitality. Her trend was literary. She is the author of sixty books. A great admirer of the Burg Theatre, she wrote many plays and dramas that were staged there under her personal supervision. She was a careful student and gave much time to research for the material of her historical romances. Her originality, humor, and thorough

knowledge of human nature, made her work not only popular, but instructive. To her salon came Schlegel, Tick, Brentano, Collin, Firger, Grillparzer, and many other noteworthy people. She loved Vienna and its people and the Viennese in turn said, "When in Vienna don't miss the Stephansthurm and Karoline Pichler!"

MARIANNE VON WILLEMER (1784 - 1860)

MARIANNE JUNG came from a modest family, from the modest town of Linz on the Danube. She studied dancing not alone as an art, but as a means of earning her living. Pretty, graceful and energetic she succeeded in finding an engagement to dance in Frankfurt. Here the young poet Clemens Brentano and the forty year old banker, Jakob Willemer, at the same time paid court to her. The latter offered her a home with his young daughter and paid for her studies in music, and singing. She completed many of Beethoven's compositions from his beginnings. At the age of thirty, she married Willemer. Just after the wedding she met Goethe. He was the most thrilling acquaintance in her whole life. A great, inimitable love stirred in both. Poems that he sent her in the morning, she answered on the same day. Goethe's *Westostlicher Divan*, is in part her own poem. Marianne is *Zuleika*, Goethe is *Hatem*. Rather than hurt his friend, Willemer, Goethe put a stop to his relationship with Marianne. On her tombstone we read, "LOVE NEVER DIES!"



IDA PFIEFFER (1797 - 1858)



IDA REYER, the daughter of a successful merchant in Vienna, as a child began to read descriptions and accounts of the Holy Land. Her greatest desire was to visit and view with her own eyes this country that so intrigued her. She was married at the age of twenty-three. To her sons she had soon to be both father and mother, as she lost her husband in the early years of her marriage. The children demanded her constant care and attention, but her longing for travel was never stilled. In 1842 she sailed for Jaffa

and from there she travelled to Jerusalem on horseback, overcoming many obstacles in the desert. She visited Egypt, Sicilia, Italy, and then returned to Vienna. Two years later she went to Iceland. In 1846 she made her first trip around the world, visiting Brazil, Chile, Tahiti, China, India, Armenia and the Caucasus. This courageous traveller had now awakened the interest of the Austrian and on her second around the world trip, in 1851-1866, she visited England, Africa, India, the South Sea Islands, Australia, California, Oregon, Peru, Ecuador, sailed up the Mississippi and on the Caribbean Sea, returning with many interesting specimens for the Museums of London and Vienna. In many places she was the first European to set foot on the soil. Geographic Associations made her an honorable member, and Prussia gave the gold medal for Art and Science. In 1856 she went to Madagascar, was imprisoned for a long time on a fake charge of treason. Sick from fever she finally was allowed to return to Vienna, where she died in 1858. She had travelled 240,000 Km. by sea and 32,000 Km. by land. Her notes and diary were published by Dirnböck, and can still be read with unflinching interest.

KATHERINA FRÖHLICH (1800 - 1879)

KATHI FRÖHLICH was the eternal bride of the greatest Austrian Poet, Grillparzer. We find her a genuine child of Vienna. A beautiful girl, with enigmatic eyes; a great love of art, fine understanding for her fellow beings, and a sense of humour as well as a deep strain of melancholy. Her father was a merchant who lost his wife during the youth of his four daughters. Kathi had many suitors, but she loved only one, Grillparzer, for whom she sacrificed her youth and dramatic ability. The sisters earned their living in a most genteel way teaching music and painting and renting some of the rooms of their fine home to artists and poets. In this way Grillparzer was able to be near his beloved Kathi. Marriage for them was impossible because of social conditions. Grillparzer's death occurred seven years before that of Kathi and among his effects was found his diary in which he had copied from *Manfred*, "She had the same lone thoughts and wanderings, the quest for hidden knowledge and a mind to comprehend the Universe; nor these alone, but with them gentler powers than mine. Her faults were mine—her virtues were her own. I loved her and destroyed her," with a note, "These words fit our own case. Grillparzer."



FANNY ELSSLER (1810 - 1884)

FANNY ELSSLER and her sister Theresa, two years Fanny's senior, were trained at an early age for the ballet. Before she was seven Fanny made her debut at the Karntnerthor Theatre. The two beautiful girls appeared together for a few years and passed on to greater success at Naples. Constantly Fanny's artistry improved, with 1827 being marked by great strides. Three years later, be-



cause of their extreme popularity, Fanny and Theresa Elssler accepted an engagement in Berlin. This was the beginning of a series of triumphs for Fanny. In 1834 she appeared at the Opera in Paris, a step which she took with much misgiving, knowing of Taglione's reigning supremacy. Theophile Gautier said: "Fanny Elssler's dance is exquisite, so different from all other dancers: she has less of technique and is more human. She is a mixture of classic physique and a great, modern soul. She dances

with her whole body, from the tip of her toe to the root of her hair. Her Cachucha is phenomenal, so is her Craco-Vienna. Her figure is elegant, quiet, tall, with fine lines, limbs like Diane; she has abundant strength, but it does not hinder her grace; the skin of her shoulders and arms is so white that it does not need to be powdered, her head rather small like that of an antique statue, her eyes full of mystery, her smile captivating, her hair chestnut brown, silky and shining, her hands and feet small, her ankles and wrists tiny. Every inch female, she also looks ravishing as a youth." Fanny Elssler eclipsed Taglione. In 1839 she sailed with her sister to America. Her tour was met with success everywhere. "Ralph, this is Poetry." "Margaret, this is religion." These classic observations passed between two of the great literary minds of the last century, Ralph Waldo Emerson and Margaret Fuller Ossoli, as they sat entranced in Boston in 1840, at the performance of Fanny Elssler. In 1845, having amassed a fortune, she returned to Europe. She settled down to private life in the country near Hamburg.

MARIE VON EBNER-ESHENBACH (1830 - 1916)

SHE was the daughter of Count Dubsky, and as a member of the nobility attended all the festivals of Vienna court life. During Marie's youth in the summers she resided on the family estate

in the country. This change of residence during the year enabled Marie to make comparisons between the modes of living of the burghers and of the aristocrats. Her observations are embodied in her writings, the first of which were stories of the Castle and the Village. Historical romances were her forte and one, *Lotti*, is especially interesting, for it gives many important details of the clock making industry. She is also to be credited with one masterly tale of animal life. Humour, human-analysis and tolerance are the predominating tones of her work. It was no easy task for her to strive for recognition in the literary world. The only one who proffered encouragement was her husband, whom she married when she was eighteen. They were childless, but her kindnesses and charities to children were part of her life. One of her poems is as follows:



“A little song, how does it start,
That it affects so deep our heart,
Where can the secret have been laid?
It has a little pleasing sound,
Such tender tunes in it abound,
That all our inner soul is swayed!”

MARIE GEISTINGER (1836 - 1904)

MARIE GEISTINGER came to the stage at a very early age. She appeared in the theatres of Berlin, Hamburg and Riga. Her greatest success came in Vienna in 1865. Talented both as an actress and singer she possessed also an indefatigable will to study. To all the heroines of Offenbach and Anzengruber she brought a rare interpretation. From 1869-1875, together with the Director Steiner, she managed, with great success, the theatre, “An der Wein.” Her triumphs in the roles, Helena, Grandduchess of



Gerolstein, Boulottex, Rosalinde, Leni, Anna Birkmeyer and others, were never to be forgotten creations. From these successes, she went to Lamb's City Theatre, then travelled about Europe on Guest Tours. During this time she devoted herself wholly to the drama. Among her most outstanding roles of the period are the *Lady of the Camellias*, *Duchess Essex*, *Pompadour*, and *Adrienne Lecouvreur*. Between the years 1877-1880, while at the City Theatre at Leipzig, she was given the greatest freedom for displaying

her varied talents in classic drama, light opera, and melodrama. In 1880 she toured America with great success. She retired in 1889 to her estate Rastenfeld in Kärnten. In 1903, in Klagenfurt, she died.

BERTHA VON SUTTNER (1843 - 1914)



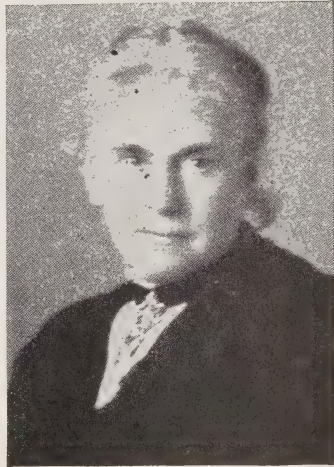
BERTHA VON SUTTNER, born at Prague, came from an aristocratic family, her father being Field Marshal, Count Kinsky. This nobility in her blood forbad her marrying the man she loved, Freiherr von Suttner. In 1876, casting aside tradition, she married the man of her choice, and for nine years thereafter the couple were forced to live abroad with no income. From the beginning Bertha von Suttner showed her love of human service. Her first book, *Down With Weapons*, exploiting what was nearest

and dearest to her heart, caused the same reactions in Europe as did Harriet Beecher Stowe's *Uncle Tom's Cabin* in America.

Bertha Suttner experienced the trying times that prevailed during the Russian Turkish War. They increased her aversion of war. She wrote for the Press and was the mainstay in the reorganization of the Pacifists into the "Friedenwarte." To the nickname created for her by her antagonists, "Die Friedensbertha," and to their warning that she cease playing with fire, she was quite unmindful, continued actuated by her love of humanity to promulgate her pacifist theories. To arbitrate international misunderstandings was her goal, and after the death of her husband, in 1902, her entire life was devoted to this work. She was a charming lecturer and travelled through America, bringing her message to thousands in speech and writing. She died June 21, 1914. Among her works are *Memoirs*, *Machine Age*, *Humanity's Highroads*, most of which were published after her death in Zurich in 1917.

TINA BLAU (1845 - 1916)

TINA BLAU began her art studies at the age of fourteen years under van Hanly. She also studied with August Schäfer in Vienna and Herr Wilhelm Linenschmidt of Munich. In 1882 she painted a large canvas called *Spring in the Prater*, which is now treasured in the Austrian Statsgalerie as representative of the first example of impressionism in Austria. The painting was, at its appearance, not well received by the public, which did not understand it, but Tina Blau was recognized as an artist by Hans Makert, especially since this was entirely her own interpretation as she had never seen any of the examples of the French school of Impressionism. At an exhibition in Paris, an honorary mention was bestowed on the painting. She was now established. European and foreign museums bought the pictures which she so industriously



painted. In 1883 she married Heinrich Lang, a painter of military subjects and animals. He died in 1892. During the short years of her marriage she was extremely happy and devoted to her husband. She was always loyal and self-sacrificing to her sisters and mother. She made many trips abroad for the purpose of study, always returning to Vienna where the state maintained an atelier for her, for forty years. She was appointed the principal teacher at the Woman's Academy of Fine Arts, which position she held for seventeen years. During her lifetime she was accepted as the leading scenic painter of Austria, and was constantly kept busy with commissions both domestic and foreign. At the beginning of the World War, she was one of the first to offer her aid in looking after the families of absent or suffering artists. Without having a direct relative in the conflict, she suffered with her fellows the agonies of this bloody strife. There is a street in Vienna called *Tina Blau* in her honour.

AUGUSTA FICKERT (1855 - 1910)



BORN in a small home of a Catholic Austrian mother and a Northern-German Protestant father, yet she had a good educational start. Grade, high-school and normal-school made an excellent teacher out of her. She did not have to wait long for her desired career. While teaching during the day, she studied philosophy and civics in the evening. After the death of her father she had to help support her mother and the other four children. As soon as they could support themselves she organized the "Allgemeine österreichische Frauenverein."

Edited a very modern magazine, *Im neuen Frauenleben*, saw that the women in distress got free legal advice. She spoke and wrote on the problems of higher education for women, admission to the faculties to state and

private higher offices. Courageous, honest, willing, helpful, sacrificing time and comfort to help the cause to foster high ideals, is the imprint on her monument in Türkunschanzpark in Vienna. She did not live to see so many of her plans ripen, but she made necessary preparations for it. The one kitchenhaus for families where the mother is professionally engaged, was opened after her death. The home for single working women was just finished. Her ideal to assist the woman to put society on a higher basis, if she could not complete the herculean task, she herself was a light on the way.

LEOPOLDINE KULKA (1872 - 1920)

SHE was the daughter of a journalist and had a literary inclined mother. She was the youngest of the three children, but wide awake. School life was one victory after another. She studied portrait painting, but after several years of trial she gave it up. Continuously preparing herself for bigger things in life she met Augusta Fickert and became an enthusiastic member on the staff for the woman's magazine. In the Woman's Federation she assigned the legal portion. She translated Olive Schreiner's *Woman and*



Labor into German. After the sudden death of Augusta Fickert, she took the lead in the magazine. In this capacity, she wrote and spoke against war. In 1915, overcoming many difficulties, she went to The Hague and took great interest in the international woman's congress under the leadership of Jane Addams. She was sent as a delegate of Austria to the international congress in Zurich. In 1918 she was elected to the chair of the Austrian Women's Federation. With great enthusiasm and strong will to overcome all obstacles, free from all vanity, peace-loving and adapting herself when she could not do better otherwise, she was

a noble leader, and a convincing speaker. Her Ideal: THE MISSION OF THE WOMAN TO ESTABLISH COOPERATION BETWEEN HUMANITY IN THE HOME, IN THE COMMUNITY, IN THE STATE, IN THE COUNTRY, AND IN THE WORLD.

DR. CHRISTIANE TONAILLON (1878 - 1928)



THE daughter of a major-general in the Austrian army. Born in Iglau, her parents had to wander like other army officials. In Vienna she made the examination for teacher in 1897. The university opened its doors for the first time for women in philosophy and medicine. Christiane was with the first to attend. In 1902 she made her entrance examination and in 1904 she was married to Dr. Heinrich Tonailon, with whom she lived until her death in the happiest camaraderie. Through this marriage and

her husband's position, she was living in a lonely spot far from where she could get the books she liked to have for research, so she wrote a book, *The Woman of the 18th Century*, which was a great success and brought her back to the University of Vienna. It was a half day's journey to Vienna and often she had to part with her adoring husband to be just to her career, and he encouraged her to it. She was highly educated. She wrote for the *Woman's Magazine* and was drawn into the prevailing problems. Her students loved her sincerely. Graz, so much nearer than Vienna, would not take women on the faculty. She was one of the founders for Peace and Women's Emancipation and fought for it, became its vice-president. Heart and head were with the cause. All too early was her passing and she was mourned with sincerity by a multitude that she reached if not physically, although with her writings, her brain children.

Belgium

Selected by RAOUL GRENADE, *Commercial Counsellor*

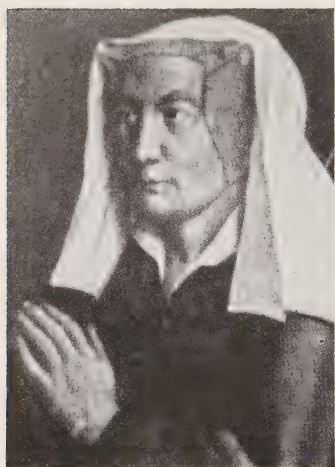
S. BEGHA (7TH CENTURY)

S. BEGHA, daughter of Pepin, Mayor of the Palace of Austrasia, was the sister of S. Gertrude. She was married to Airsegal, son of Arnulf, Bishop of Metz, and on his death by violence she went to Rome, and after having received the benediction of the Pope, returned to her native country laden with relics. She founded a convent at Andenne on the Meuse and took the veil there. She died toward the end of the Seventh Century. Some think she was the foundress of the Order of the Beguines, which survive in Flanders and Brabant.



ISABELLA BORLUUT (— - 1443)

WIFE of Jodow Vydt, owner of several mansions in Ghent, and the lordships Pamele in Brabant and Leedbergh. She and her husband founded on the 13th of May, 1435, a daily Mass to be said in perpetuity at the altar of the chapel which they had built at the south side of St. John's church, now the Cathedral of St. Bavon. Jodow died in 1439 and Isabella on the 5th of May, 1443. Neither was buried in the chapel they had founded. Isabella and her husband were the donors of the Ghent Altar Piece. This great polyptych sometimes called the "Adoration of the Lamb" is the most important work of the early Flemish



school. It was painted by order of Isabella Borluut and her husband Jodow for their family chapel in the Church of St. John. It was designed and painted by Hubert van Eyck and his brother Jan. This great work was composed of a central compartment in four divisions, or panels forming the body of the altar piece, and of two folding shutters or wings of four panels each. This beautiful polyptych is flanked on either side by the kneeling figures of the donors, Isabella Borluut and her husband Jodow Vyd't. This

altar piece aroused great admiration from the moment it was exhibited. During the revolution it was carried off to Paris but it was later rescued and restored to its original position, although not in a complete state. The painted doors which were also brought back to Ghent were not set above the altar but were sold by the chapter. Eventually, however, they were purchased by the Prussian government for 400,000 francs. Down to the time of the late war they were preserved in the Museum of Berlin, but the Treaty of Versailles compelled the German government to restore them to their original owners, and in 1920 the polyptych stood again complete in the church of St. Bavon at Ghent.

MARIA RUBENS

MARIA RUBENS was the fond wife of Jans Rubens, a lawyer of Antwerp. He was sent on an official errand to Dillenburg and was seized on his arrival there and thrown into prison without trial or the privilege of communicating with his friends by agents of the Prince of Orange. His distracted wife searched for months to find him and made her way alone from prison to prison and finally, by bribing an official, found her husband in an underground cell in the fortress at Dillenburg. Maria Rubens was a true diplomat, a woman of unselfish loyalty. After many months

she managed to get her husband's release from prison by having him plead guilty of disloyalty to his wife on request of said wife, in order that he might enjoy the society of said wife and cast the cloud on the good name of another woman on said woman's request. This is a tale of self-sacrifice on the part of two women that puts to shame much small talk we hear from small men concerning the fickleness and selfishness of woman's love. Seven children were born to Jans and Maria Rubens. The youngest son, Peter Paul, was a handsome lad, who has won deathless fame. The spirit that this mother inculcated in the minds of her children was, "To win one must go with the current, not against it." After the death of her husband, Jans, in March, 1587, in Cologne, Maria and her children returned to Antwerp where she spent the remainder of her life.



MARIE-CHRISTINE DE LALAING, PRINCESS OF ESPINOY
(1545 - 1582)

SHE was the daughter of Charles Count de Lalaing, Knight of the Golden Fleece, Captain General of Hainaut, and of Marie de Montmorency. In 1571 she married Pierre de Meleun, Prince of Espinoy, Marquis de Richebourg, Baron of Antoind and of Werchin, hereditary Seneschal of Hainaut, one of the most zealous partisans of the General States in their fight to free the Netherlands from the oppression of Spain. While the Prince of Espinoy was absent from Tournai, the Spaniards besieged the town in 1581. Taking the place of her husband, Christine de Lelaing organized the resistance. Dressed in a cuirass and with battle-ax in hand, she took part in the battles on the ramparts. Although wounded in the arm she continued, nevertheless, to sustain by her example and by her exhortations the courage of



the defenders. The fight was terrible: the besieged defended themselves with fury, even the women and children worked without stopping to fill the gaps made by the attackers. For two months the garrison fought twenty-three battles and made twelve sorties, but the promised help did not come, the food and ammunition supplies became depleted and Tournai had to surrender. Full of admiration for her heroic defense, the Prince de Parme rendered all the honors of war to his defeated opponent. The

Princess d'Espinoy came out of Tournai on her horse, at the head of the armed garrison, flag flying, while the conquerors shouted as though she were the triumphant one. Christine de Lalaing did not survive the loss of Tournai. Retiring to Antwerp, she died there and was buried near the chancel of the abbatial church of St. Michel. Her memory still lives in the city which she defended so valiantly; a boulevard has her name, her statue is on the Main Place and a painting in the city hall shows her on the fortifications during the worst of the battle.

GABRIELLE PETIT (1893 - 1916)

A NATIONAL heroine, born at Tournai. She was of very modest origin, but was very intelligent in spite of having received so little school education. In 1914, at the beginning of the World War, through patriotism, she agreed to take part in the spy system in favor of the allied armies. She traveled around Tournai, Lile, Mons, Aulnoye, and Namur, finally settling in Brussels, where she helped numerous young men who wanted to serve in the Belgian army, to pass the frontier. She was active in the distribution of the *Libre Belgique* and *Mot du Soldat* and other literature. The information she sent out of Belgium was judicious and valuable. She was arrested February 2, 1916 and imprisoned

at St. Gilles. During the investigation and trial, she refused to name her accomplices. She was sentenced to death March 3, shortly after the execution of Miss Cavelle, and was shot April 1. Despite urgent entreaties she refused to sign a petition for commutation of her sentence as she did not wish to ask any favor of the Germans; to the last, she persisted in her refusal to give them any information that would have saved her life. With indomitable courage, she defied her prosecutors to the end. She refused



to have her eyes covered and died standing, facing the guns—a victim of duty and love for her country. One quotes as coming from her the following expressions, which attest to the nobility of her character:

“It is with the humble that one makes the heroes of liberty.”

“One has never given enough when one has not given everything.”

“My country! I had never thought of it, I nearly ignored it. I did not feel that I loved it. But since the enemies martyrize it I see it all over (everywhere). At present it lives in me, I live in it.”

“Before I loved my neighbor only in his person, now I love him in what surrounds him, in the fatherland.”

“I will die for the fatherland singing.”

Bulgaria

Selected by MARY P. DEMCHEVSKY, Press Bureau, Sofia, Bulgaria

TONKA TIHOVITZA OBREtenova (1812 - 1893)

ONE of the most imposing figures among those who helped to free Bulgaria is that of Tonka Tihovitza Obretenova—popularly known as Baba Tonka—the mother of the revolutionists. Early in life, when urged by her parents to marry a rich suitor, she demonstrated her spirit of independence when she married a learned but poor church singer, Tiho. She became the mother of his twelve children, seven of whom grew up to give their lives for their country. During the Crimean War, the few possessions Tonka and her husband had acquired were pillaged. At fifty years of age Baba Tonka turned revolutionist, the result of a personal meeting with the fiery apostle of freedom—Rakowski. In spite of poverty and hardships she devoted herself with great zeal to the cause. She saved her townspeople from the skillful trap set by a Servian spy in Turkish service; she obtained from the police the release of the school boys. She crossed the Danube to take clothing and food to her two sons and to the “boys” joining the “cheta” of Stefan Karadja, wishing them god-speed on their errand of death, her heart bleeding, but with smiling face. It was Baba Tonka who marked the grave of Stefan Karadja and saved it for future generations. She became a member of the revolutionary committee founded by Angel Kuntcheff in Russe in 1871. Her home became the meeting place of all revolutionists, her cellar the storage place for their arms, her



secret closets the hiding place of all the passing apostles of freedom. At night she watched from the bank of the Danube for the mysterious boat that brought the arms which she dragged with ropes into her house. Again in 1875 she smuggled twice daily through heavily guarded gates of the town, the necessary arms for the revolt in Tcherná Voda. She cared for the imprisoned revolutionists, as well as for the emigrés beyond the Danube. During the April revolt one of her sons was killed and his head was carried around on a pike, another son from Boteff's "cheta" fell prisoner and was exiled. After the liberation, when the exiles returned hungry and almost naked, it was Baba Tonka, again, who first ministered to their needs, feeding and clothing them. And when the government of free Bulgaria, in recognition of her countless services, allotted her a thirty leva monthly pension, she gave it all to help poor girls through school. At her funeral Bishop Grigorii very fittingly observed: "Baba Tonka had rolled up the scroll of her life, for history to unroll later on."

BABA NEDELIA PETKOVA (1826-1894)



IN a little house during the year 1826 was born a baby girl, destined to become the pioneer of education in Macedonia. This intelligent child was brought up by her aunt—the nun Teofania. At nineteen we find her married to Peter Karaivanoff, at thirty a widow with five children. Henceforth, poverty, hunger, and sickness became her constant companions. Courageously, she took up handwork to feed and clothe her children and still found time to keep up her education. Her intelligence attracted the attention

of the leader of Bulgarian education, Naiden Geroff, who engaged her in 1859 to teach at the Sofia schools. She gathered

her pupils in a private home and by the end of the first year had two hundred eighty pupils. Unfortunately, Baba Nedelia's success brought upon her the organized opposition of three races—the Turks, the Greeks and the Serbs. Besides the most conservative, older Bulgarian women discouraged the young girls' attendance at Baba Nedelia's classes. After three years she accepted a position in Kustendil and started on horseback, accompanied by one of her daughters. On the way they were overtaken by a snowstorm and forced to spend a night in the open while wolves howled around them. She taught three years in Samokov and so successfully that the people made plans to build a schoolhouse. After spending a year at Kustendil, Baba Nedelia accepted the invitation of the Prilep people and her famous Macedonian career commenced. Braving jealousy, living on a beggarly salary more often unpaid than paid, hindered and vexed by the countless intrigues of the Greek clergy, she always attracted many scholars and won the devotion of her pupils and their parents. Frequently the school room served at night, as her sleeping quarters, often she went to bed hungry and cold, for her salary sent by the Bulgarian public library in Constantinople was retained by the hostile Greek clergy. In Ochrid, at the instigation of the Greek bishop, the Turkish authorities arrested her and searched her quarters for seditious books. From Ochrid she went to Veles, where along with her strenuous school work, she took an active part in the cause for freedom and in consequence, was again arrested and tried at Salonica, but released through lack of evidence. In Salonica, Baba Nedelia founded in 1871 the first girls' school, as well as the society "Zoro." Leaving her daughter to replace her in the school room, she started collecting for the society and the school, at the same time, advocating education for women. The Russian Consul asked her to select four good, but poor, girls to be educated in Russia for the teaching profession. Baba Nedelia took the girls to Russia and while there, collected money for the Bulgarian church in Salonica. After the Russian-Turkish war, Baba Nedelia returned to Bulgaria, where she died.

ANASTASIA TOCHEVA (1837 - 1915)



SHE was born in Stara Zagova and her first studies were under the old master, Mr. Anastassoff, in a private school. In 1848 she entered the school of the nun, Anna Michalakeva. In 1850 she left Bulgaria for Odessa, Russia, to continue her studies, being one of the first Bulgarian women to study in Russia. After seven years in Odessa she returned to Stara Zagova, where she was joyously received by the whole population, some of the notable citizens of the city included. She founded a school close by the

church of the Blessed Virgin. The school however, was short-lived, as, due to an epidemic of grippe among the children, the school was closed. In 1858 she was married. In spite of the prejudice of her time, her husband supported her desire to return to her old profession and on April 24, 1863, under the patronage of the municipality, she founded a school for young ladies. To better prepare her teachers and enlarge the scope of her instruction, Mme. Tocheva in 1865 sent three of her students to Belgrade. After an absence of four years, the new professors returned to Stara Zagova from Belgrade and were assigned to the departments of physics, ethics and pedagogy. In 1880 Mme. Tocheva visited Gabrova, where she assumed direction of a school for young ladies. While in this city, aside from her professional duties, she founded an association among the women called "Mother Love" and endowed a pension for the students of the college. Ill-health forced her to retire, but after the liberation of the fatherland, she was moved to return to her work. Having achieved renown as an excellent professor and director of public instruction of Roumelie Orientale, she accepted as guest, the post of Directress of a college for young ladies at Plovdiv. After the union of the Roumelie Orientale and Bulgaria, Mme.

Tocheva returned to her original position as Directress at Stara Zagova, however, she was forced shortly after to resign, her health and age demanding a life of more tranquility.

IORDANA NIKOLAEVA FILARETOVA (1843 - 1915)

BORN in Sofia of well to do parents, Iordana had every opportunity to develop the gifts with which nature had endowed her. Braving local prejudice, her passion for knowledge sent the fifteen year old girl to register as the first student of the first Bulgarian girls' school in Sofia. She soon outstripped her classmates and even outdid her teacher, meanwhile attracting the attention of the charming young founder of the schools in Sofia, Sava Filaretoff, whom she married in 1860. Filaretoff's wonderful suc-



cess in awakening the national consciousness of the Bulgarians through the school, aroused the suspicions of the Turkish officials and to escape the consequences that usually followed such suspicions, he left for Russia. In a few months' time he became a Russian citizen and a member of the Russian diplomatic corps at Constantinople. Mrs. Filaretova joined her husband with her baby boy, but in 1863 donned mourning for her husband and wore it to the end of her life. Crushed by her grief, she devoted all her attention to the rearing of her son, so that he might be a worthy bearer of his father's name. In 1869 she returned to Sofia where her benevolent activities soon made her popular and won for her the title "The Mrs.". Her house was always open to the unfortunate. Half a dozen poor and aged women shared the comforts of her home, and on great holidays the poor and hungry flocked to her tables. Meanwhile she became absorbed in the struggles for political and religious freedom, showing so much tact and wisdom that the archives of the Secret Revolu-

tionary Committee were entrusted to her care. It was in her home that the apostle of freedom, Levski, found safe refuge during his dangerous missions. In 1877, the Turkish authorities, suspecting her participation in the nationalistic movement, searched her house and, finding the copies of her letters, arrested her. She was brought before a jury of three along with the pile of incriminating letters. Just as Moussa Effendi picked up the one that would surely send Mrs. Filaretova to the gallows, the town crier shouted the sale of a horse. The jury rushed out, to watch the bargaining. Mrs. Filaretova snatched the incriminating letters and slipped it into the pile of letters marked "innocent." So finding no seditious letters the jury set her free. In the War of Liberation she was one of the first to enlist as a nurse. The culmination of her sorrows came with the death of her only child in mid-sea. In 1885 she again volunteered as a nurse. She was the first woman to receive the Bulgarian Red Cross medal. In the Prince Batenberg intrigue she was temporarily exiled to Constantinople. On her return to Sofia, she adopted a three year old orphan boy and gave her considerable possessions to the society called "Happiness to All the Sorrowing" which she founded. A handsome building, made possible by her donations, shelters many poor and aged men and women; benevolent work is carried on through its school of home economics. Thus even after death her good deeds continue. Mrs. Filaretova died at the "home" at the age of seventy-two, devoting to the very last, her thoughts and time to the welfare of the unfortunate.

DR. TOTA VENKOVA (1856 - 1921)

SHE was the first woman physician of Bulgaria, and was born in Gabrova. After finishing school in her native city in 1873 she taught until 1878. At this time the Societe Slav offered scholarships for young Bulgarian women to continue their studies in Russia. Tota Venkova was among those chosen. One must recall the rigid customs of the time, in order to understand the difficulties of a young woman leaving her country, the focus of every critical eye. She arrived in Petersburg and enrolled in a medical

school. After finishing her studies she was appointed to the State Hospital of Rousse, Tirnova, Sofia. A little later she went to Vienna to complete special studies in gynecology in the clinics. Returning to Bulgaria she was named Doctor of Maternity of Sofia. At this time she inaugurated a course for midwifery at the Alexandre hospital. But the malady from which she suffered forced her to retire. Since she could not remain idle, she organized a small hospital for the free care of patients suffering the same illness as herself. When she died she left all her money for social welfare enterprises.



ANASTASIE DIMITROVA (1856 - 1894)

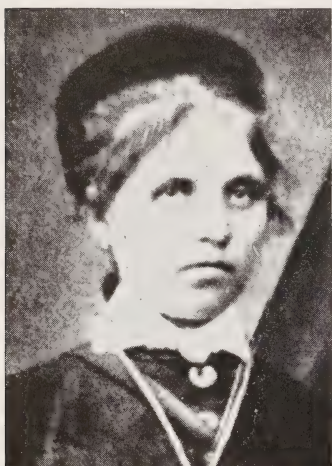
SHE was born in Plevne. Her parents were poor, but very pious. At the age of seven years she was engaged as a servant at the Mitropolite Agapie where she quickly won the heart of the Mother Superior who adopted her. After thirteen years at the Mitropolite, Anastasie was sent to the monastery at Kalofer where she studied Greek and the Slavic languages, geography and other subjects. Ten years later she returned to Plevne, but was unable to find her benefactress. The Mitropolite carried out the last



wishes of the dead Mother Superior, that they appoint her relative, the young Anastasie, as Doctor Directress. The first Bulgarian school for young ladies was founded near the Church

of Saint Nicholas in 1870. The new enterprise was successful, its pupils coming from all neighboring towns. This school was of great cultural importance. Anastasie Dimitrova married a physician but her marriage was soon terminated by the death of her husband. However the knowledge of science, acquired from him, served to enlarge her social welfare activity. During the course of a half century she collaborated untiringly with every cultural innovation in Plevne.

RAINA POP GEORGIEVA FOUTEKOVA (1856 - 1917)



TODAY few people know her by any other name than "Raina the Princess." A native of Panagurishte, she was brought up to follow the splendid ideals that inspired the people of those days. Besides, she was richly endowed by nature and conscientiously developed these gifts in the service of her people. When she graduated from the grade school, the school board in recognition of her great natural intelligence and unusual industry decided to make her a teacher, and offered to send her to the, then,

only existing Bulgarian high school at Stara Zagova. Four years later, having won the highest honors as a student, as well as the affection of the citizens through her rare devotion in bettering the condition of the people, seventeen year old Raina returned to her native town to become the head mistress of the school. Those were anxious days in which she taught. The idea of freedom had taken hold of the people and the teachers were, naturally, closely watched and arrested at the least provocation. Raina was convinced that the only and best means to attain freedom was through education. She never tired in teaching her pupils those ideals that would make them worthy of the impending struggle for freedom, and on Sundays and holidays the

grown ups would flock to her inspiring lectures. In 1876, she was called one day to the house of a teacher, where she found a gathering of citizens. Among them was the great Benkowski who turned to Raina and commanded her to embroider the famous flag. For a month in feverish haste, she secretly, and under constant terror of discovery, plied her needle, tracing on a green field the device "Liberty or Death." The fatal day arrived and as Raina, fully armed, rode beside Benkowski, bearing the banner, the ranks of the insurgents swelled and they fearlessly shouted, "Long live the Bulgarian Princess! Long live the Voivoda." But organization won in the end. Men, women and children were massacred and the houses were burned; the dead and wounded covered the streets. Raina escaped the wholesale massacre, but in a few days was arrested and tried by various Pashas at Panagourishte, Pazardjik and Philipopolis. The time was spent in the unspeakable prisons of those days, where she stood waist deep in water. Once confined with a demented Turkish woman, she was maltreated by the Greeks and Turks who crowded to see her pass from one prison to another, hurling stones upon her until the blood ran. She still had strength to refuse a young Turkish pasha's offer to free her and to marry her if she would renounce her Christian faith. Due to the concerted action of the European diplomatic representatives, she was released, but sentenced to a life long exile. Raina chose to go to Russia, but the church bells pealed the news of liberty and she returned to offer her services to her fatherland. She became the first director of the Tirnova Senior High School, devoting herself to the education of her freed countrymen.

EKATERINA A. SIMIDTCHIEVA (1872 - 1899)

BORN at Skopie, she grew up during a time when the Serbian and Greek propaganda in Macedonia was absorbed by the respective countries and even encouraged by the Turkish authorities. Ekaterina graduated from the senior high school at Salonica in 1890 and devoted herself to teaching, spending the first five years in her native town, the following two years at Adrianople and the last two years of her brief life at Kouman-



ovo; in the meanwhile marrying one of her colleagues, Avskentii Georgieff. The Turkish authorities incited the Greeks and Serbians, to steal the keys of the Bulgarian cathedral. Hearing of these plans, Ekaterina Simidtchieva was stirred to the very depths of her devout and patriotic soul. She hastened to save the cherished church, being a born leader by reason of her intellectual power and physical beauty. In the supreme moment her magnetism she inspired the women of Koumanovo to rally around and

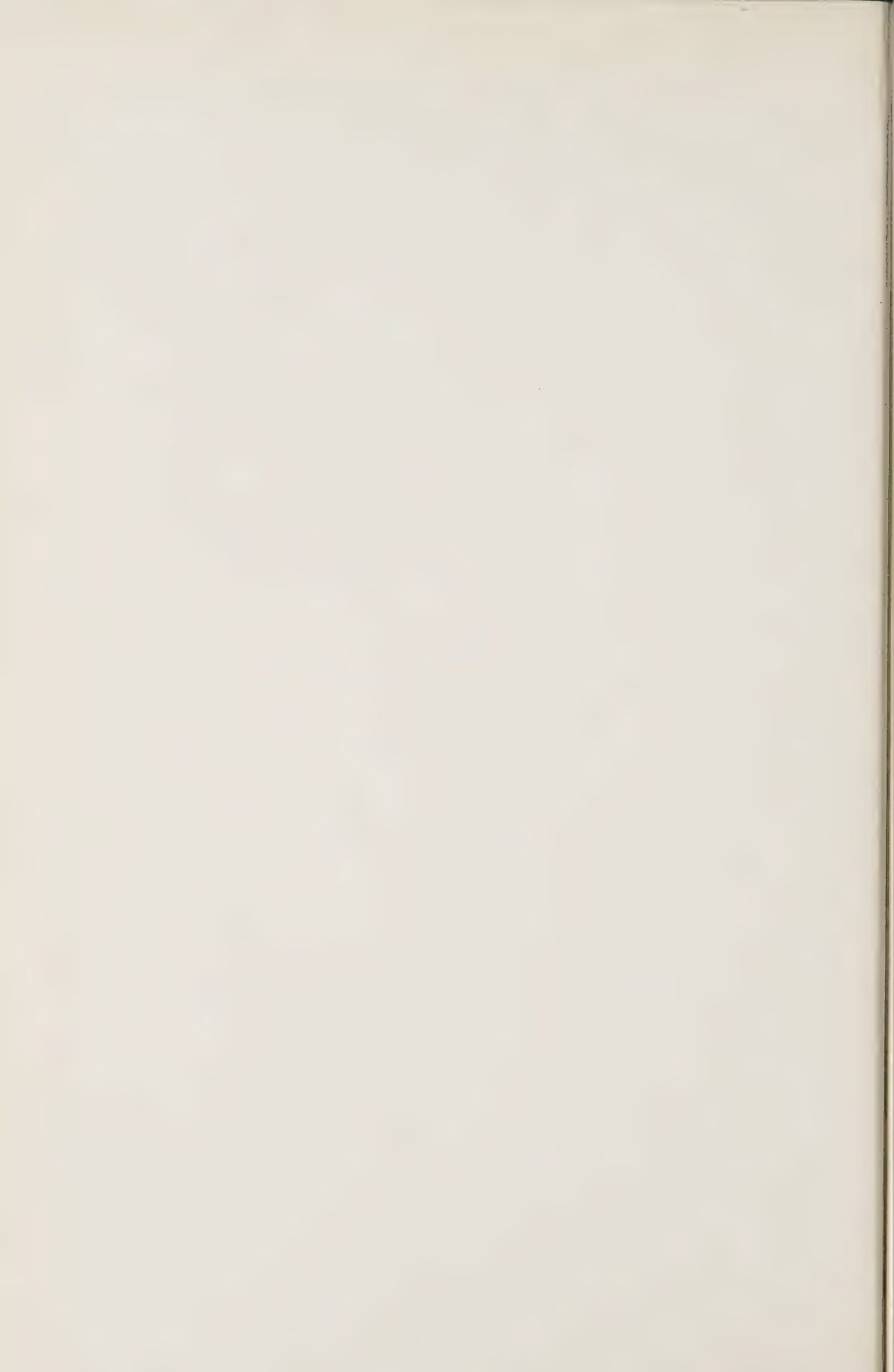
followed her, fully aware that they were marching into the very jaws of death. Undaunted by the refusal of the Turks to grant the just claims of the Bulgarians, Ekaterina turned to the spot where the corner stone of the Serbian church had been laid on the stolen Bulgarian land, now guarded by armed Turkish soldiers. Not even the ring of the soldiers' bayonets could stop her and ignoring the thrusts of the sharp steel with a courageous, "Hold on, sisters!", she broke the line. Defenseless women and armed soldiers clashed, but victory followed Ekaterina. The cross was overturned and the stolen lot regained. Mortally wounded, Ekaterina left a few women on guard and hurried to the cathedral to save the keys. Only when the keys were in her hands would she allow herself to be led back home to have her grievous wounds dressed. While awaiting two trusty doctors sent for from Skopie, the local doctor, Tewfik Effendi, came to give her first aid and, instead, administered poison. Sensing the tremendous power Ekaterina Simidtchieva had over the people, the Turkish authorities had secretly given Dr. Twefik this order. Ekaterina Simidtchieva died at the age of twenty-seven, sacrificing not only herself, but her unborn child as well, for her country and her church, thus placing on the altar of her country's freedom her youth, her beauty and her motherhood.

HELENE DR. ASSEN PETROVA (1872 - 1926)

SHE was born in Toultscha (Dobroudja). Her father, a man of great philosophical culture, inspired her with a love of reading. After finishing her earlier studies at the school at Toultscha she went to Kier where she entered a college for young ladies. Because of her high spirit and great intelligence she was among the few who were presented with a gold medal of honor on completion of her secondary studies. Returning to Toultscha, she studied for the next three years in the Vocal College, but a desire for



more extensive knowledge prompted her to enter the Superior Normal School at Fontenay Aux Roses, under the special protection of Louis Lege, professor in the College of France. After finishing her studies with the degree "Professor" (Helene Petrova was the first Bulgarian woman to receive the degree which is rarely conferred on strangers) she established herself at Sofia, not wishing to return to her own country, Dobroudja, which was under the dominion of strangers. In 1896 she was professor at a college for young ladies in Sofia. During the war she cared for the wounded in the hospitals and visited orphanages and asylums. After the war Mme. Petrova was deeply stirred by the condition of Dobroudja, her native land, which was under Roumanian rule, and devoted the rest of her life to its liberation. To this end she wrote her *Memoirs* and petitions in favor of her compatriots, laid before the intelligent a clear insight into the Bulgarian character of Dobroudja, and published articles against the bad treatment of the Bulgarians in their own country.



Canada

*Selected by MISS KEY ELIOT,
Corresponding Secretary Women's Canadian Historical Society*

MADELIENE DE VERCHERES (1678 - 1747)

A CANADIAN heroine, daughter of J. de V., Captain Regiment Carignan and his wife Marie Perrot. She was born April 17, 1678. When fourteen years of age she defended her father's Fort, at that time garrisoned by a single sentry, against an attack of the Iroquois. After eight days, relief arrived and the Iroquois were driven off. A statue to her memory has been erected at Vercheres Point, near the site of the Fort, on the bank of the St. Lawrence. She was married in 1706, to P. T. T. Lenaudiere, Seigneur St. Ann de la Perade. She died at St. Anne in 1747. She is known as the "Joan of Arc" of Canada.



LA VENERABLE YOU D' YOUVILLE (1701 - 1771)

MARIE MARGUERITE DUFROS DE LA GESMERAIS, who became one of the most noted philanthropists of New France, was the daughter of a French Officer by his wife, Renee Gaultier de Varennes and was therefore a sister of Verendrye, the celebrated French explorer. She was born at Varennes P. Q. on August 15, 1701 and educated at the Convent of the Ursulines at Quebec. In 1722 she married Francois Madeliene You d' Youville, a gentleman of rank and fortune, belonging to Montreal. She was left a widow with two children in 1730 and she devoted the rest of her life to works of beneficence and charity. She



was instrumental in founding the Order of the Grey Sisters, and with it the General Hospital of Montreal. She died in Montreal, Christmas Eve, 1771. She is described as being a most gifted, accomplished and amiable woman, having but one object in life, the good of her fellow creatures.

MADAME ALBANI GYE (1847 -)



MADAME GYE, "Queen of Song" in oratorio and opera. She is a daughter of the Joseph Lajeunesse of the ancient family of St. Louis. She came to Canada from New York at an early age. She was born in Chambly, 1847, and educated at an English school at Plattsburg, New York and at the Convent of the Sacred Heart, Sault au Recollet. She made several public appearances as a child. She studied voice in Paris, and Italian opera in Milan. She made her debut at Messina in 1870, under the name of Albani. She sang

in Malta and at the Theatre of La Pergola, Florence. Her crowning effort was in *Mignon* of Ambroise Thomas, already condemned in four theatres in Italy, but which in Madame Albani's

hands was a complete success. After her fame was established in Italy, she appeared in London, St. Petersburg, Paris, Berlin and most of the European Capitals as well as in the United States. She received many beautiful gifts from the royal families. Her favorite opera was *Othello*. Besides singing in opera, she studied specially oratorio singing, and she is now acknowledged as the first oratorio singer in England. She married Ernest Gye in 1878, a theatrical manager, and left one son who is being educated in his mother's profession. Her stage name, Albani, is taken from an old and nearly extinct Italian family.

E. PAULINE JOHNSTON (1860 - 1913)

PAULINE JOHNSTON was a gifted poetess and authoress, born at Chiefswood on the Indian Reserve near Brantford. Her father, Onwononsyshon, was Head Chief of the Mohawks, her mother was Emily S. Howells, a Welsh lady, cousin of W. Dean Howells, the novelist. Her principal works—*The White Wampum*, *Canadian Born*, *Flint and Feathers* and *Legends of Vancouver*. In 1892 she made her first public appearance in Toronto, reciting *A Cry From an Indian Wife*. Her success was so instan-



taneous that she gave a series of recitals throughout Canada and in 1894 visited London, England where she gave many recitals. After her return she toured Canada going to the Pacific Coast for the first time. In 1907 she visited the United States and gave a course of recitals. The following year she retired to settle down in Vancouver and devote herself to literature. She died March 7, 1913 in Vancouver. She was buried there in Stanley Park. A beautiful monument has been erected to her memory.

MRS. SARAH JEANETTE COTES (1862 -)



SHE was the eldest daughter of Charles Duncan, Brantford, Ontario, and was born in that city in 1862. She was educated at the College Institute there, she fitted herself for a public school teacher but gave up the occupation after a short trial. From her Irish mother she inherited both wit and brilliancy and a keen sense of humor. Her first venture in the journalistic field was a series of letters descriptive of the Cotton Centennial in New Orleans, written for the *Toronto Globe* and the *Memphis Appeal*. After this

she became a member of the editorial staff of the *Washington Post*, but later returned to the *Toronto Globe*, where she wrote under the nom de plume of *Garth Grafton*. After serving as parliamentary correspondent for the *Montreal Star* at Ottawa in 1888, she and a very dear lady friend went on a journey around the world. She wrote letters during her absence for a syndicate in the *American and Canadian Press*. Her books and travels entitled, *A Social Departure: or, How Orthodocia and I Went Around the World by Ourselves*, published 1890 gained her immediate notice. She wrote *The American Girl In London* and several stories of Anglo-Indian life. In 1896 she became a member of the staff of the daily news in Calcutta. She married Charles Cotes of the Indian Museum, Calcutta.

Colombia

Selected by MR. DIEGO FALLON, Consul

SOR FRANCISCO JOSEFA DE LA CONCEPCION (1671 - 1742)

THE first place is occupied by a religious writer whose name was Francisco Josefa de Castillo y Genevara. Mr. Menendez Pelayo, the great Spanish critic in his reception address at the Spanish Academia Espanola (Spanish Academy of Languages) on mystical poetry said the following in regard to this nun, "She wrote in prose, which was worthy of St. Therese a book entitled; *Afectos Espirituales* (Spiritual Affections) containing some verses not as good as the prose but belonging to the oldest School of Poetry, and at times, of the style of those of the Carmelite Saint.



MANUELA BELTRAIN (17— 17—)

OF THIS great Colombian patriot it is said the following by a historian: "A woman was the first one in Colombian territory who dared to tear up the symbol of Spanish domination in America, and the name of this woman has been ignored for a century. History revives her today and the Republic of Colombia grateful to her will not let her fall into oblivion." The historian has referred to the great feat performed by this woman on the sixteenth of March, 1781, when she tore up from the board on which it was pasted in a public square in the town of Socorro



tinguished rank.

(Col) a certain Edict issued by the Spanish Colonial Government for the payment and collection of certain duties; she did this in the presence of a large crowd and saying at the same time these famous words, "Long live the King and death to the bad government." Manuela Beltrán was a merchant, she had a store in the main plaza of Socorro and must have been a well respected and distinguished person as she was addressed as Doña Manuela which was the manner at that time of addressing persons of dis-

DOÑA MANUELA SANZ DE SANTA MARIA (1770 -)



we may especially mention Camilo Torres and the great scientist Francisco José de Caldas. Her two brothers and the two sons of this celebrated patriot who also attended the society referred to,

DOÑA MANUELA was the Erudite Woman of the colony. She was born in Santafe (today known as Bogota) and was the daughter of don Francisco Sanz de Santa Maria y Doña Petronella Prieto y Rycaurte; her husband was Dr. Francisco González Manrique. She organized in her home a literary academy known as the Sociedad de "El Buen Gusto" (Society of "the Good Taste"), where revolutionary ideas were stimulated and which was attended by several of the great Colombian patriots, among whom

became famous later in the War for Independence. This Colombian lady was a member of the most illustrious colonial nobility. She was of great intelligence, a large imagination and exquisite taste. She cultivated highly the study of literature and was a naturalist. She was well versed in Latin, French and Italian and was very gracious and cultured. The celebrated German explorer, Baron Humboldt who visited Santafe, met Doña Manuela and spoke highly of her. The Society that Doña Manuela organized had a great influence in starting the War of Independence of 1810.

DOÑA MERCEDES ABREGO DE REYES (C. 1785 -)

DONA MERCEDES was born sometime between the years of 1780 and 1785 and came from an honorable family. Her husband Don Marcelo Reyes also belonged to a distinguished family. Doña Mercedes had a good education was industrious, skillful in all kinds of handwork and an enthusiastic partisan of the War of Independence. She embroidered for Brigadier Simón Bolivar (later the Libertador Simón Bolivar, the great emancipator of South America) a most beautiful military uniform which she presented to him after the victory he obtained against the Royalists in the Battle of Cucúta. She gave the patriots very valuable information at the time they were pursued by the Spanish in that part of the country, it is believed that, because of this information given by her to her compatriots, the Spanish Commander, Bartolme Lizon, had her shot, without trial, in the presence of her sons in the city of San José de Cucúta. A statue has been erected in the latter city to commemorate her memory. Historians do not know when this heroine was born or where, or who her parents were. No doubt Doña Mercedes occupies a great place in the history of Colombian martyrs.



POLICARPA SALAVARRIETA (1795 - 1817)



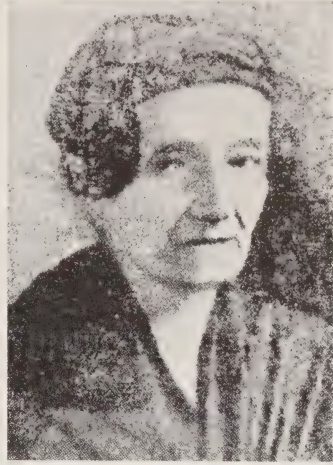
It is believed Policarpa Salavarrieta was born in Guaduas in 1795; she was the daughter of Don Jose Joaquin Salavarrieta and Doña Mariana Rios; She was "of the purest Spanish descent" it is said. She was a beautiful young woman, alert, intelligent, and of a wax-like coloring. Like all of her brothers, she was an enthusiastic revolutionist. During the Regime of Terror (as the Reconquest has been called) she was very valuable to the patriots because of the information and the war material she gave to the Repub-

lican Guerillas; she was discovered and imprisoned and the Council of War condemned her to be shot with eight of her accomplices. She was executed in the main plaza of Bogota (known today as the Plaza Bolivar) on November 14, 1817. One of the eight accomplices mentioned was her fiance Alejo Sabarain. Policarpa marched with serenity and courage from the chapel of the Colegio del Rosario (Rosario College) to the place of her doom in the main plaza continually condemning the Spaniards and asking for revenge. It is said that arriving at the plaza she exclaimed, "Indolent people! how different would your fate be if you knew the price of liberty! But it is not too late to see that although a woman and young, I have enough courage to suffer death and a thousand deaths, and do not forget this example."

DOÑA JOSEFA ACEVEDOLE GOMEZ (1803 - 1861)

THIS distinguished Colombian lady was born in Bogota in 1803 and was the daughter of Don José Acevedo Gomez, the illustrious Tribune of 1810. (He was one of the patriots who on July 20, 1810, declared the War of Colombian Independence, and the one who died in a wild forest of the country accompanied only by

his oldest son, while fleeing from the persecution of the Spaniards) and of Doña Catalina Sandrez de Tejada; she was the sister and relation of a large number of patriots who played an important role in the War for Independence of Colombia. She accompanied her mother when the latter was exiled and confined by the Spaniards to a miserable village which lacked the most necessary means of living. She was perhaps the most illustrious woman of her time and contributed several good works to Colombian



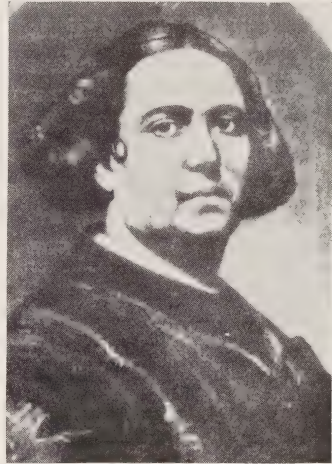
literature among which we find various sad episodes of the Regime of Terror which prevailed during her time. Her husband was the patriot Dr. Diego Fernando Gomez. She died in Pasca in 1861. The epistolary correspondence of Doña Josefa reveals a rare culture and a most instructive and pleasing style.

Cuba

Selected by DON ORESTES FERRARA, Ambassador

GERTRUDIS GÓMEZ DE AVELLANEDA (1814 - 1873)

RENOWNED poetess, born in Camagüey, Cuba. When she was six years old, she wrote her first poem. The first edition of her *Poems* was published in Madrid, 1841, with an introduction by the notable Spanish poet Juan Nicasio Gallego. In this introduction he stated, "That the Cuban poetess had the glory of being the paramount amongst all women who have cultivated the Spanish literature." Her first classic tragedy, *Alfonso Munio* was first played with great success in Madrid, 1844, and the same year her tragedy in four acts, *The Prince of Vienna* was played, obtaining the warmest praise from the principal Spanish literary authorities. The biblical tragedy *Saul* (Madrid, 1849) which is one of her best works, was translated into three foreign languages and the French critic Durrieu said of it; "It was one of the most daring and happiest conception in the Spanish letters." In 1858, her masterpiece *Baltasar*, was played in Madrid. It consisted of a classical drama in four acts, all in verse, which merited the following judgment from the notable critic, Sr. Severo Catalina: "It is a creation which gives great brilliancy to the Spanish drama, which is the most difficult aspect of literature, demanding the greatest talent and ability; the authoress has attained in the highest degree success in the arduous science of drama writing." Her drama *Baltasar* was also presented in Italy and Portugal and was published in English (New York,



1908). Referring to the poetess, Avellaneda, the notable critic Juan Valera said: "As a lyric poetess, she is peerless and there is no one to compete with her in Spain or in other countries." Another literary writer of no less reputation, Nicomedes Pastor, affirmed, "That she was the greatest poetess of all times." Shortly before her death, she published, in Madrid, her *Obras Literarias* (Literary Works) in five volumes (1869-1871).

LUISA PÉREZ DE ZAMBRANA (1835 - 1922)



ANOTHER poetess, recently deceased, who left a brilliant name in Cuban literature. We refer to Luisa Pérez de Zambrana, who was born in Cobre, providence of Oriente in 1837, and published her first volume of poems in 1856, some of her works having been translated into French and Italian. She also wrote two novels; *Angélica y Estrella* and *La Hija del Verdugo*. Her last volume of poems was edited in Havana, in 1920. In the introduction to this work, one of the first Cuban literary writers, Dr. Enrique José

Varona said: "Never has the Castilian poetry found more suave notes, nor sweeter, nor more tender, to convey the feelings of a fervid soul—the great writer so early in her life possessed of so many and such deep sentiments, will become the foremost elegiac poetess in Cuban letters."

MARTA ABREU Y ARENCIBIA (1845 - 1919)

ANOTHER Cuban deserving all our admiration and gratitude for her lofty sentiments and her altruism and her patriotism. She was born in Santa Clara in 1845, and she bestowed her benefits and charities especially in that city. She founded and constructed the school *Gran Cervantes* and the theatre *La Caridad*; also she

erected the monument to the memory of Conyedo y Hurtado, repaired the road from Santa Clara to Camajuaní, and was responsible for many works of this sort. As a patriot, she donated large sums to the Delegation of the Cuban Revolutionary Party in New York, during 1896 and 1898. When the death of the redoubtable Cuban, General Antonio Maceo, occurred during our war of independence, she gave to the cause, \$10,000, and not long afterwards, \$30,000. Furthermore, she paid for the expedition of General Cabrera, and succored a great number of deportees. General Máximo Gómez said of her, that if the Cuban army could confer degrees on the women, the highest should go to her.



CANDELARIA FIGUEREDO (1852 - 1913)

DAUGHTER of the lawyer and proprietor (later Major General of the Cuban army of Independence), Pedro Figueredo, she was born in Bayamo. At the age of sixteen years, she joined the Revolutionary forces and entered her home town on October 18, 1868, at the head of the Cuban forces as a flag bearer of the Division of Bayamo, taking part in the first battles waged for the liberty of Cuba. She was the first woman to fight in the Cuban ranks in the defense of her country, and she remained in the Cuban forces until August, 1871, when she was taken prisoner.



ANA BETANCOURT



BORN in Camagüey and married Ignacio Mora y Pera in August, 1854. When the preparatory work of the revolution was started in Camagüey, during 1868, she took an active part together with her husband, who was executed by the Spanish troops on October 14, 1875. Besides this cooperation with her husband, she is a significant, outstanding and important figure in the history of Cuba, as she was the precursor of women's political rights in Cuba. She proclaimed these rights at Guaimaro on the occasion of the organ-

ization of the powers of the Republic in arms, on April, 1869. The first president of the Republic in arms, Carlos Manuel de Céspedes, remarked, that history when describing the decisive moments of the national life, would narrate the fact that Ana Betancourt, in advance of her time, pleaded the emancipation of women.

Czechoslovakia

Selected by ALEZ BROZ, Secretary of the Legation

ELISKA KRASNOHORSKA (1847 - —)

BORN Pechova, "Krasnohorska" was her pen name. Educated in art and music, she began at an early age to publish verse. At the age of twenty-three she was placed in the forefront of Czech patriotic poets. In 1875 she founded the *Zenske Listy* (Woman's Journal), in which her contemporaries were aroused to a knowledge of the old Czech ideals favoring the unrestricted education of Czech girls. She became the head of the Women's Industry Society, founded by Karolina Svetla, stressing technical



and art training. Eliska Krasnohorska founded the "Minerva Society," whose aim was, above all, to secure higher education for Czech girls. In 1890 the Minerva Society founded a lyceum for girls, which, after the establishment of an independent Czechoslovakia in 1918, was made a State institution. Eliska Krasnohorska was also an exceptionally talented translator. From the Polish she translated Mickiewicz's epic *Tadeas*, from the English, Lord Byron's *Childe Harold's Pilgrimage*, from the Russian a volume of Pushkin's poems, and from the German, Hamerling's epic *The King of Sion*. Krasnohorska was also happy as an author of librettos. For the Czech composer Bendl she wrote the librettos for four works; for the greatest of Czech composers, Bedrich Smetana, she wrote the librettos for *The Kiss*, *The Secret*, and *The Devil's Wall*. Some of her works won prizes. Her best poetry is *From May*, and *From the Sumava*, a collection.

CHARLOTTE GARRIGUE MASARYK (1850 - 1923)



BORN in Brooklyn, New York, she was married in 1878 to Thomas Masaryk (then Assistant Professor at the University of Vienna), who later became the first President of the Czechoslovak Republic. Though American by birth, Mrs. Masaryk, in the course of forty years, became so closely identified with the Czech nation and Czech culture, that the Czechs are rightly proud in regarding her as one of the leading women of their nation. She could speak Czech perfectly, but more than that she ac-

quainted herself intimately with Czech history, with Czech literature, with Czech art, and especially Czech music. She knew well the whole literature of the woman's movement, and her views on it were identical with those of her husband, who wrote of her as his collaborator. At her suggestion and with her aid, J. S. Mill's book on the bondage of women was translated into Czech. Her particular domain, however, was music, which she loved with the love of an expert. The Czech nation has to thank Mrs. Masaryk for having brought to their closer knowledge the work of Bedrich Smetana (1824-1884), the greatest Czech composer and founder of modern Czech music. Mrs. Masaryk had always a warm understanding and sympathy for the labour movement in Bohemia. From the year 1905 onwards she was counted among the members of the labour organization (Social Democratic), regularly attended labour meetings, and always aroused the moral conscience of all who met her. It was partly because of her, in fact, that Czech labour organizations were able to effect their ends with comparative peace. Mrs. Masaryk died in Prague on May 13, 1923. Her grave at Lany near Prague has been a place of pilgrimage for thousands of her grateful admirers. She had been a great helper to their first president.

BOZENA NEMCOVA (1820 - 1862)

BORN Barbora Panklova ("Bozena" was her pen name) she married Josef Nemec in 1837. She grew up in German surroundings, but her grandmother, Magdalena Novotna, inculcated in her a Czech consciousness. Josef Nemec was fifteen years older than his wife. He was a financial official, and in his company Bozena Nemcova visited many different regions, Bohemian and Slovak. From 1842 to 1845 Bozena and her husband lived in Prague, and it was there that Bozena became patriot and poetess, influenced by the society in which she found herself—that of the leading personalities in Czech life of that day. From 1845 to 1848 she and her husband lived in the most western of all Slavonic towns—in Domazlice in West Bohemia, where she studied the ethnographical characteristics of these Western Slavonic people, known as the "Chods." She took a part in public life which carried out the spirit of Karel Havlicek (1821-1856). Havlicek was the collaborator of Frantisek Palacky (1798-1876), the most distinguished Czech of the nineteenth century, the author of the classic *History of Bohemia*. His influence upon Nemcova was pronouncedly political. Bozena Nemcova's literary activities began in the year 1845, when she was twenty-five years of age, and she became a pioneer of national Czech consciousness and of feminism, demanding that it be made possible for women to take part in the public life of the nation, including political activities. Nemcova is the best teller of Czech folktales, and in this sphere created a genuine Czech prose of the highest artistic quality. Critics regard her novel *Babicka* (*Granny*) as the first example of Czech artistic prose. She eventually won highest recognition, her somewhat crushed and desperate woman in *Ctyri doby* (*Four Periods*) points to her earlier struggles.



ELENA MAROTHY SOLTESOVA (1855)



SHE was born in Krupina, but her earliest youth was spent in Lubovec, where her father was transferred as a minister. At Lucenec, later, she learned the Hungarian (Magyar) language, and at Spis, still later, she was taught the German language. At the age of twenty she married a store-keeper, Soltes, at Turcansky Svaty Martin, where she remained for fifty years, experiencing her greatest sorrows, the loss of her husband and both children. In 1881 she wrote her first story, *Na dedine (In the Village)*,

for which she received a prize in the contest conducted by *Slovenske Pohľady (Slovak Views)*. This first success inspired her and gave her new strength to accomplish other successful works, as she had much to tell her people, who at that time, particularly, were living in a period of suppression and humiliation. Elena Marothy Soltes took an active part in the activities of the society of Slovak women called "Zivena," which had been founded in 1870. This society became the advance guard of the movement of Slovakian women to educate Slovak girls, and at the same time, it had in view the spreading of the spiritual and intellectual qualities of the Slovak nation. She was active in the "Lipa" society, whose aim is to preserve the folklore and art of the people of Slovakia. In 1910 she founded the *Zivena* magazine, to which, as an editor, she gave an exceptionally high standard. Her literary fame was founded by the great interest created by her novel *Proti Prudu (Against the Current)*. Her stories picture vividly Slovak life, showing its light as well as its dark spots. But her most precious work, which brought her world-wide fame, is *Moje deti (My Children)*. This book was translated into many languages, and has placed her in the ranks of the greatest women of Europe.

KAROLINA ROTTOVA SVETLA (1830 - 1899)

BORN in Prague, she married Peter Muzak in 1852. The birthplace of her husband, the village of Svetla, influenced her life profoundly. Her husband introduced her to the Czech authoress Bozena Nemcova. Four years before the death of Nemcova, Karolina Svetla began, herself, to write, taking as her pen name the name of the village, Svetla, which she frequently made the scene of the incidents of her stories. Her works consist of thirty volumes. She first wrote popular stories after the manner of Bozena



Nemcova. Later her art matured until she was capable of interpreting the very soul of the folk. In the spirit of her day she wrote romantic historical novels valuable for showing the development of Czech society, and educational by virtue of their freedom of thought. Her novel, *The Cross by the Stream*, a picture of the religious struggles of typical country folk, exercised a powerful influence on the spiritual enlightenment of the country. Svetla, following the example of Bozena Nemcova, took up the question of women's rights, but on a much wider scale than did her friend who was ten years older. The Czech place Karolina Svetla among the pioneers of their nation.

RUZENA CAPOVA SVOBODOVA

BORN in Mikulovice (Moravia), Czechoslovakia, she came to Prague as a young girl, and lived there the rest of her life. A powerful influence upon her literary development was exerted by her marriage to a prominent Czech prose writer, F. X. Svoboda (born 1867). A still greater influence can be traced to that master of Czech, the literary critic F. X. Salda. Svobodova traveled a great deal, especially in Western Europe. The change that



occurred in the views of Czech society at the close of the nineteenth century, especially as regards the position of women, and the cultural effort that followed, is represented in the writings of Ruzena Svobodova. She was not concerned merely about feminism, but was anxious to promote an understanding of pure and genuine relations between man and woman. Svobodova, who first traversed the path of naturalistic writings (*The Weighted Ear of Corn*), turned to symbolism. She had now acquired

a wealth of knowledge and experience, of art and skill, and she sang from very joy of life and beauty. After this period, came a book on conjugal tragedies, *After the Marriage Feast*, which appeared in 1916. After her death, the unfinished book *Zahrada Iremska*, (*The Garden of Irem*), was published, a work on which she had spent several years. During the Great War, Ruzena Svobodova spent all her powers in aid to humanity. Her efforts were regarded by the great majority of the people of the nation as a signal of release from bondage, and as an invitation to prepare, on the threshold of the expected national liberation, for a purer patriotism and a more perfect humanity.

Denmark

Selected by FANNIE ULFBECK

MARGRETE QUEEN OF DENMARK, NORWAY AND SWEDEN (1353 - 1412)

MARGRETE was a daughter of the Danish king, Valdemar Atterdag. She married the king of Sweden and Norway 1363, but shortly afterwards, her husband was driven away from Sweden. After her father's death she had her son, Oluf, elected king of Denmark; four years later, when her husband died, 1380, her son inherited the crown of Norway. As he was only a child, his mother reigned over both kingdoms with great ability and cleverness. When Oluf became of age she still helped him with the government, and secured for him the title of "Heir to Sweden." Then Oluf died suddenly, and all Margrete's plans to unite the three kingdoms seemed ruined. She managed, however, through her wonderful political and diplomatic capacity to be elected Queen of Denmark and Norway and after some negotiations, the Swedes also elected her, all but the city of Stockholm. After some lengthy war with Duke Albrecht of Mecklenburg who was in command of this city, he was captured and Margrete was acknowledged as Queen of Stockholm. It was the unanimous plan to allow her to reign over the countries until a male successor could be found. She proposed her great nephew Erik of Pommern and reigned in his stead until she died. She is considered one of the cleverest sovereigns of the time, few equalling her political genius; the results of her negotiations with her enemies were remarkable, and she had a rare faculty of forming



friendly connections with powerful and important persons for the benefit of the realm. She was very pious and gave much to the church and poor. In spite of her political power she never forgot she was a woman even when she took the place of a man and a king. Accordingly she was respected by everyone, even by her enemies. She had her father's ability combined with a great composure and a woman's adaptability which made her reign over the united kingdoms a very prosperous one. She is buried in the Cathedral of Roskilde beside many other royal persons, and her foster-son gave her a wonderful sepulchral monument of white marble.

LENORA CHRISTINE, COUNTESS ULFELD (1631 - 1698)



SHE was the daughter of King Christian IV and the Danish noble lady, Christian Munk, who was married to the king's left hand (morganatic marriage). In spite of being one of eight sisters and two brothers she was her father's most beloved child, evidently due to the fact that they were much alike. Both of them were passionate, independent and bold characters possessed of great intelligence, energy and capability. Compared with women of her time she was much advanced; she spoke several lan-

guages and had great knowledge of Danish, as well as foreign literature and art. When she and her husband, Count Ulfeld, as the ambassadors of the Danish king, once paid a visit to the famous French court of Louis XIV, she took the whole court by surprise because of her distinguished behavior. The first ten years of marriage was a happy time for her because of her great love for her husband, and her position as the "first lady of the kingdom." After her father's death her husband's discharge of office brought great difficulties. Courageously she bore her fate,

and kept true to her husband even when he betrayed his country to a hostile king of another country. Count Ulfeld escaped, but the Countess was delivered to the King of Denmark, her half-brother, by King Charles II of Great Britain to whom her husband had lent money in happier days. The Danish queen became her deadly enemy because of jealousy, and kept her in prison in Copenhagen for twenty-two years. The Danish Court of Justice tried her for being privy to her husband in his traitorous acts, but never found any real evidence of her fault. This imprisonment and her suffering, was due alone to the hatred of one royal woman to another. Nevertheless, Denmark has gained a great writer through this crime of her queen. Countess Ulfeld was not allowed any books or pencils the first years of her imprisonment, but later, when it became a little less strict, she began her literary work. Her great prose work, *the Memory of Woe*, was written to her children as a description of her daily life in prison and of her spiritual development during her time of suffering, for the first few years had been dreadful until God gave her peace and resignation to her severe fate. She has become the symbol of a Danish pious and brave woman. It was not until the middle of the last century that her manuscript was found in Austria in the possession of a descendant of hers, an Austrian count. It gives a vivid picture of Danish civilization of the 17th century. Besides this book she has written her own biography in French and a work called *Heroines*. After leaving prison she lived thirteen years longer and died in a small Danish town, nursed to the last by a daughter. A portrait of her is found in the historical Museum of Frederiksborg, the castle where she was born. This is a copy of the painting.

JOHANNE LOUISE PATGES HEIBERG (1812 - 1890)

SHE was born in Copenhagen. Her parents were poor people, emigrated to Denmark from Germany. The father was a catholic, the mother a Jewess; he was poetical and a dreamer, while she was a great worker, resolute and energetic. For some years they had a little restaurant in Copenhagen and in this place Johanne Louise Patges was born as their eighth child. Very early

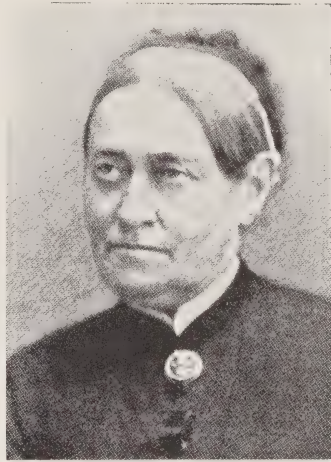


in life she entered a dancing school, in which she was so well trained that her admittance to the School of Ballet of the Royal Theatre in Copenhagen was made easy. She was then eleven years of age and she soon became one of the most clever pupils, and was given the child's part of *Giavanni in Corregio*, a tragedy by Oehlenschläger, the great Danish poet. Her success was evident, and in the following years all the children's parts were given to her. During this period she met J. G. Harboe, who played a part of great importance in her development. He was the first to discover her great abilities and the first to improve, with delicacy and perseverance, her education so that it might equal the greatness of her talent. In an entertainment at the Court Theatre she played the leading part in a dialogue named *Hans and Trine*. With this performance her passage from the ballet to the play was decided, and from 1826 she became a dramatic pupil. Dr. Johan Ludvig Heiberg whose love found vent in several plays, Vaudevilles, in which the womens' parts were composed for her. In 1828 Mr. Heiberg proposed marriage but she refused, having deeper sympathy for Mr. Harboe; later on however, when he again offered his hand, she agreed, and they were married in 1831. With this marriage she entered a very cultured and refined family. Her husband was a learned man, one of the great Danish poets of the 19th century, his father was also a poet, and his mother, Mrs. Gyldenbourg, has written various short stories. Mrs. Heiberg very soon became the brilliant center of that home. Her husband constantly wrote vaudevilles in which she played the chief parts, in fact all the Danish play—writers of this period wooed her art. She appeared in no less than two hundred and seventy parts. She belonged to the romantic period, and she was at her best when she portrayed capricious, passionate and artless women. Mrs. Heiberg withdrew from the theatre in 1864. In

her later years she, too, became an author. She has written some vaudevilles, which however, are not of great importance. But her memoirs gives an excellent picture of this highly gifted actress. She was a combination of the plebeian and the cultured woman, this was one of the sources of her great art. Mrs. Heiberg died in Copenhagen. She has not been surpassed by any Danish actress. This portrait is in the Museum of Frederiksborg.

NATHALIE ZAHLE (1827 -)

HER father was a clergyman and author. When the parents died while she was a child, Nathalie Zahle came to live with Professor Eschricht in Copenhagen. At the age of fifteen the young girl went out as a private teacher, feeling sure that God had especially called her to be a teacher. Gradually she realized that her education was deficient in those things necessary to promote her calling. And so she energetically applied herself to study, and in 1851 she passed an examination for school-superintendents. She



now began her important work for the Danish Girls' School. Miss Zahle's work can be divided into two groups; first she tried to create a thoroughly trained class of women teachers, who felt that God had inspired them to choose their calling; next her aim was to organize a Girls' School in which the stress was laid upon educating girls to become independent women though conserving their true womanliness. In 1851 she started a school for lady teachers and in 1852 she took over an older girls' school to which she attached a boarding-house. The school quickly acquired many pupils. In 1860 she founded her school for private teachers, and 1869 a preparatory school for primary school teachers. In the course of years both those activities have been constantly enlarged. In 1877 she procured the privilege of sending

girls to the university. She also opened a music school and a house-wifery school. In 1885 the school was made an independent institution called "N. Zahle's School," and Miss Zahle was the leader of it until 1900. In her school were now found all classes of female education, with stress laid upon the addition of every new advancement of the time. The richly endowed personality of Miss Zahle was fully capable of leading this large work. She understood how to choose her fellow-workers and to inspire them with her cheerful and wise view of life and with her profound Christianity. Her work has been of immense importance to the Danish school-life. In 1891 Miss Zahle received the Gold Medal of Merit, and after her death a monument was erected in her memory in a park in Copenhagen.

MATHILDE FIBIGER (1830 - 1871)



SHE was born of a very clever and intelligent Danish family. The father was an officer of the army and author of various articles about military and historical subjects. An older sister also became known as a writer and social worker. She joined a family in the country as a teacher when she was eighteen, and a short time after, she wrote a book *Clara Raphael*, twelve letters published by J. L. Heiberg. This book caused the so called "Clara Raphael fight" in 1850, between many of the most intelligent and famous people

in Denmark, men as well as women. The book was written to take part in the discussion of men's and women's relation to the important political and national situation. The new constitution had given the vote to men only, and the country, according to the belief of many clever women, seemed to need the help of both sexes at a time when spiritual and political revolution was prevailing in many European countries. Her desire was that

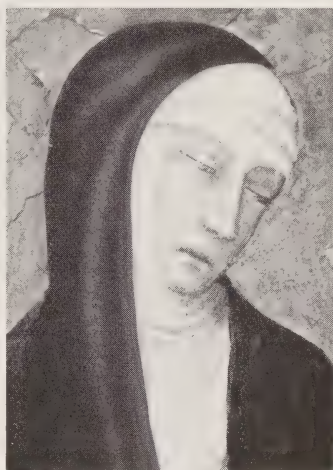
every woman have the right to develop according to her ideals. She said: "As long as we are prevented from getting an independent and personal development, and as long as we are in the power of prejudice we cannot answer to (or come up to) our destination." The fight influenced women in Sweden and Norway; Fredericka Bremer wrote her book *Hertha*, and *Camilla Collett* and *The Daughters of the Sheriff*, but they had no decisive result in Denmark. In a short time Miss Fibiger became a well known personality in the Copenhagen literary circles but when she wished to be the speaker at a national feast, her family did everything to avoid this "scandal." For some years she even suffered from hunger because of her revolutionary ideas. She had to make a living, which she tried to do by sewing, by decorating china, and by private teaching; her sole thought was to make herself independent in the community. At last she was employed in state service as the first woman telegrapher. Now she, again, began to write, but her health was broken owing to all that she had suffered, and she died when only forty-one years of age. Mathilde Fibiger was inspired by a burning love for her country; in her biography we find a striving and fighting character, who, with all her might, seeks to obtain clearness of mind with regard to the important problems of life.

Dominican Republic

Selected by Professor Abigail Mejia de Fernandez, Santo Domingo

LEONOR DE OVANDO (- 1613)

SOR (SISTER) LEONOR DE OVANDO is the first poetess of whom we have notice in Latin America. We know of her through Eugenio de Salazar, Judge of the Royal "Audiencia" or Supreme Court in Santo Domingo during 1575 to 1580. He also mentions Elvira de Mendoza, but in his volume of poems "Silva de Poesias" he reproduced five sonnets of Sor Leonor that she dedicated to him, corresponding herself in this way, to some that he wrote for her. The poems of Sor Leonor de Ovando are all on religious subjects, and although somewhat fanciful in style, they reveal a high-finished cultivation of the Spanish language. Leonor de Ovando, in the convent of "Regina Angelorum" in Santo Domingo City, wore the white and black garment of the Dominican order founded by Saint Catharine of Siena. Perhaps she was a relative of the famous Comendador de Lares Frey Nicolás de Ovando, and thus of noble birth. We can imagine her fair and beautiful, of pronounced Spanish type, as she lived from the last of the sixteenth to the beginning of the seventeenth century date still purely colonial. It is supposed that the learned Sor Leonor died sometime between 1610-1616, as her name appears in the book of that time in the convent of "Regina Angelorum," in the capital of Santo Domingo. There she was a nun.



ROSA DUARTE (1828 - 1888)



ROSA DUARTE was born in 1828 in Santo Domingo, died in Caracas in 1888. She was the daughter of a Spaniard named Juan José Duarte, and her mother, Doña Manuela Díez, was a Dominican. They had seven children, one among them called Juan Pablo Duarte, who later was to become the founder of our country and the initiator of our independence. Rosa was the sister preferred by that illustrious man; and like her brother she possessed spartan virtues and purified patriotic sentiment. She followed her

brother in his cavalry as founder of the nationality, and her generous interest in spending her father's inheritance in plots to shaken off the Haitian dominion, as she was encouraged by the plans of liberation that her brother secretly contrived. She prepared with her own beautiful white hands five thousand projectiles which were discharged during the war for Independence that started in 1844. In her home patriotism was a cult that the mother inspired in the heart of all her children. So it was, that not only Juan Pablo, but also the eldest brother, Vicente Celestino, was "procer" in that war and also in the war of Restoration. But the Apostle, "Our Washington," was condemned by the enemy to perpetual exile, and the whole family, that so generously had spent all their inheritance for the sake of liberty, after going through infinite suffering, had to emigrate to Caracas, Venezuela, where Rosa and her beloved brother lived devotedly to the endearing memory of their Country. Finally the illustrious name of this heroic family was nearly extinguished. Rosa survived her brother twelve years, and during that time she wrote, although without literary talent, several volumes dedicated to the memory of her brother "Apuntes para la Historia de Santo Domingo, and Biography of the Dominican General,

Juan Pablo Duarte y Diez.” Her relative, C. Ayala, says of her: “She was slender and talked emphatically; had she been born in earlier times she could have served as model of women to Calderón de la Barca.” Felix E. Mejia, who met her in Caracas when the saintly woman was paraletic, and nearing death, describes her thus, with the youthful emotion of her twenty years: “Of noble countenance; eyes soft and gentle; hair drawn over her brows, hair now as white as snow, that must have been gold, pure gold as her soul; her speech easy, correct and womanly; the effusion with which she manifested an opinion and her self-command, gave her such a majestic air, that I must confess, I felt abashed.” This beautiful and noble lady died at Venezuela: “the same great, wonderful soul of her brother, wrapped in feminine garb,” as a professor said of Rosa Duarte.

MARIA NICOLASA BILLINI (1839 - 1903)

MARIA was born in Santo Domingo city in 1839 and died in the same place in 1903. A school teacher for a period of over six and thirty years, she dedicated most of her life to this noble task with a full measure of devotion. She came into this world when Juan Pablo Duarte, the Father of our Country, and his noble associates made up the Trinitaria, a patriotic secret association to oppose to the Haitian rule their ideal of a free country. She grew to womanhood in these surroundings of exalted patriotism, and shed bitter tears when her country was treacherously annexed to Spain in 1861. Her family and herself were banished to Cuba where they spent a few years. She was willing to come back to her native soil in company with her virtuous brother, the Father Billini to be, only when it became known to her that the Spanish troops had forever been withdrawn from her beloved



native country. In 1867, she established a school for girls named "El Dominicano." She holds the glory of having founded the first school for girls along scientific lines in our country. Possessed of a great will force, she devoted her evenings to learning what she was to teach on the following day. Her main purpose was not to graduate teachers from her school, but to educate good Dominican mothers, capable of bringing up and forming good, steadfast Dominican citizens. It must be acknowledged that her success along these lines was unequalled and matchless in our country. Only our best family girls attended her school, where they not only received the best education available but were constantly inspired by the patriotic and virtuous behaviour of their beloved teacher. She devoted the whole of her life to her school and her dear girls, and in like manner, her pious brother, our greatest philanthropist, Father Francisco Billini, dedicated his existence to his boys and to charity.

SALOMÉ UREÑA DE HENRIQUEZ (1851 - 1899)



SALOMÉ UREÑA DE HENRIQUEZ was born in Santo Domingo City in 1851, and died in the same city in 1899. Her name stands out in Dominican literature and education. At seventeen she began to write poetry in spite of her lack of culture. Her father was a fair poet and perhaps she inherited his taste for poetry. She was married to a cultured gentleman, Dr. Francisco Henríquez y Carvajal, also a writer of note, about 1880. With the assistance of her husband and a few trusted friends she opened a school

for young ladies which was to be conducted along the lines laid by Prof. Eugenio María de Hostos, a savant pedagogue, and celebrated educator; the pioneer of national education in Santo

Domingo. Forty days after her college opened, the first examinations took place before a Government examination board with quite satisfactory results. The first group of Normal teachers, graduated from her college, in Santo Domingo. She never left her native land although some of her poetry was published in Cuban papers. Salomé had previously been awarded a medal at a literary *soirée*. Don Marcelino Menendez y Pelayo, a renowned Spanish critic, says that Salomé is one of the two first great poets Santo Domingo has produced. Another accomplished writer, Americo Lugo, calls her "Corina who surpassed our Pindars," and really, her inspiration was loftier than that of the singers at the Olympic Games: she only sang about her country and its glories. Some of her verses are kindled with a noble feminist aspiration, unique for her time, for referring to the domestic political dissensions, she believed that perhaps a spiritual voice might have soothed the warlike disposition of the people, and make them hope for a future of peace, progress and independence.

Egypt, Assyria and Babylonia

*Selected by SESOSTRIS SIDAROUSS PASHA, Egyptian Minister, and
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MERESANKH III (2877 B. C. - 2822 B. C.)

SHE was the granddaughter of Khufu, the Pharaoh who built the Great Pyramid. She did not, however, belong to the main branch of the royal family, for her grandmother, whose name is unknown, was not of royal blood and probably not an Egyptian. The mother of Meresankh, Hetepheres II, is represented on the monuments as a woman with yellow or reddish hair. As she is the first of this type to be found among the brunettes of her family, it is thought that Hetepheres' mother was, perhaps, some



fair-haired western desert princess, whom Khufu married as a second wife. There seems to have been a very close and beautiful relation between Meresankh and her handsome blond mother, Hetepheres II. The latter, probably inheriting her desert mother's sturdiness, outlived her own daughter. There are inscriptions in Meresankh's tomb stating that 272 days after her death her body was placed in the tomb chamber, and that it was her mother who provided the tomb and its furnishings. We can imagine the activity of the aged Hetepheres as she worked with architect, sculptor, and painter during those 272 days, hastening to prepare a final resting place worthy of her "beloved daughter, Meresankh." On the walls she had painted scenes commemorating their pleasant association together; in one place these two beautiful women are in a boat which is being poled along the channels in and out among the floating marsh reeds,

now and then, leaning forward to pull some lovely bit of papyrus. So alive is the painting that we can almost smell the perfume of the flowers, hear the twitter of the birds, or feel the loving companionship of the two women. Meresankh III was one of the wives of that king Khafre whose weatherbeaten, colossal portrait, tourists to Egypt know as the Great Sphinx. There were born of this union at least five children. In the tomb of the eldest son we see again the face of Meresankh III, this time spoken of as the "beloved mother." We cannot but be impressed by these evidences of women who in the very childhood of civilization, so closely welded the family ties by means of tenderness and affection.

NOFRET (1900 B. C.)



QUEEN-CONSORT of Egypt. Nofret was the daughter of one king and the wife of another. Her husband was Sesostri II who ruled Egypt during the period known as the Feudal Age of Egypt. It was so called because the nobles had made themselves very powerful and ruled their great estates like petty kings. It took, of course, a line of very strong Pharaohs to keep these noblemen in subjection to the State and at peace with one another. The period is therefore, one of more or less confusion, and details of the his-

tory of the time often elude one. It is even so with the character and life of Nofret. The queen was a woman of power and distinction. Indeed she bears a most unusual title. She is called the "ruler of all women," and it is supposed by some archaeologists that she exercised certain administrative rights over the women of ancient Egypt during her time. As a beautiful memorial to her we have a handsome grey granite statue, the head of which is shown above. This statue is considered one of the great pieces

of Egyptian art. Nofret is mentioned also in a papyrus of the time. Perhaps most unique of all is the reference made to her (and that with respect) upon a monument of a son-in-law. She was apparently a mother-in-law of which to be proud.

TETISHERI (1650 B. C. - 1575 B. C.)

SHE was the daughter of Thenna, a commoner, but she married into the princely family which claimed the sovereignty of Egypt. At the time when she became the wife of King Sekenenre, however, his royal domain extended over a limited portion of the country, for a dreaded foreign people, the Hyksos, held the whole land in subjection. Sekenenre was probably forced to pay tribute as well as acknowledge the overlordship of the Hyksos king. Nevertheless, before her death, Tetisheri, a child of the people, was to see her



grandson ruling a united and powerful Egyptian nation. And it seems very likely from certain monuments remaining that her wise counsel contributed no small part to the change. Her husband apparently died quite early, and it was their son who set in motion the rebellion against the Hyksos. We can well imagine how the hopes of all Egypt were centered in this leader; whereas, perhaps, Tetisheri foresaw that she was giving up her big, handsome, curly-haired son as a sacrifice to her country. He was killed when barely thirty years of age. But apparently the Dowager Queen did not falter. She turned to the two young grandsons and probably acted as regent for the elder, for he at an early date, threw down the gauntlet to the Hyksos and renewed the struggle in which he too perished. Finally, however, the tired old woman had the satisfaction of seeing the other grandson, Ahmose, succeed not only in expelling the Hyksos from Egypt, but in driving them northward into Asia, far away

from the frontiers, and returning, thereupon, with the richest tribute Egypt had ever seen. To Tetisheri were given the revenues of certain estates seized from the enemy, and while she lived her grandson respectfully included her, with himself, in certain state projects. She was the first of the six great queens—mothers of the 18th dynasty of Egypt. This is the most remarkable group of women in early history. For six generations the royal family was almost a matriarchate. Beginning with Tetisheri, the queens played unusually important parts in the history of the time, either sitting in conference with the kings, their husbands, or acting as regents in emergency. After Tetisheri's death King Ahmose erected for her splendid monuments, and this, he said, he did because "he so greatly loved her."

HATSHEPSUT (C. 1530 B. C. - C. 1479 B. C.)



HATSHEPSUT's mother was a princess royal of Egypt and real heir to the throne. Her father was a minor princelet who made himself king by marrying the princess royal. As Hatshepsut was the only surviving child of this union, Egypt faced an embarrassing situation. The people of Egypt definitely objected to the rule of a woman. However there was a strong legitimist party who felt that the crown should be given to the direct descendant of the kings who had sacrificed their all to free Egypt from the Hyksos.

There was an attempt at compromise, and Princess Hatshepsut was married to one of the princes. But the young woman was too much of an individualist to submit tamely to being set aside, while her husband of inferior birth ruled. After her father's death, Hatshepsut quietly gathered about her men of the legitimist party and gradually filled all the most important State offices with her supporters. Realizing that there were limitations

to even her abilities, the young queen attempted no foreign conquests. The only expedition on which she sent her soldiers was for the purpose of guarding a commercial venture on the shores of the Red Sea. Among other things which she imported at this time were different kinds of exotic trees which she caused to be planted in the temple gardens at Karnak. It is particularly noteworthy that the first ruler in history to show unusual interest in transplanting and gardening was also the first great queen in history. Hatshepsut is best known for her building activities. Indeed her chief minister was an architect. Together they planned the impressive temple at Deir el-Bahri, Egypt, which has been so admired for the perfection of its style in relation to its magnificent background of Nile cliffs. Not only were new buildings and monuments erected, but the queen set about repairing the old temples which had been neglected while the Hyksos held the land in subjection, and which her predecessors had not taken the trouble to restore. All her vast undertakings may not be discussed here.

THERMUTHIS (1500 B. C.)

PHARAOH's daughter, foster mother of Moses. On her way to bathe in the Nile with her party she found the baby, Moses, in a basket among the bulrushes. Through her, Moses "was skilled in all the wisdom of Egypt." As elsewhere told, learning was wholly confined to the priests, of whom the king was head; these great schools were connected with the temples, and, at times had thousands of students. In them were taught such ancient wisdom as that found in chapter 64 of the Book of Dead, books and forms of devotion. According to Josephus, Moses became the commanding officer of the Egyptian army, and defeated the



Ethiopians in a noted campaign, captured their capital Meroe, and married the Ethiopian's king's daughter.

TIY (C. 1400 B. C.)



QUEEN-CONSORT of Egypt. When Amenhotep III married Tiy, a commoner's daughter, apparently he feared that there might be lacking among his nobles the respect due his lady. Thus it was that he issued scarabs in commemoration of the marriage. These commemorative scarabs were carved of stone and some were as long as four inches. They were pierced for suspension. Perhaps insolent and haughty noblemen were forced to wear the huge things as ornaments about the neck? The words on the back of the

marriage scarabs seem to have a peculiar significance. The obscure parentage of the queen is frankly revealed, but it is emphatically affirmed that she had become the wife of a great emperor, whose southern boundary extended to the Fourth Cataract of the Nile and whose northern boundry extended to the Euphrates in Asia. There is undoubtedly here a threat against all those who did not bend the knee to Queen Tiy. Throughout his reign Amenhotep III never failed in his consideration for Tiy. Her name was placed at the head of all royal documents. She accompanied the king upon all public appearances. Her position was unique, even for Ancient Egypt where women were extraordinarily independent. When we consider that Tiy was born out of the royal circle, that she advanced herself to the foremost place in Egypt, and that her influence on her husband and son lasted over thirty-five years, we can scarcely conceive of her as anything else but a woman of great intelligence and personal charm. There is an interesting portrait of this couple after they had grown old. The sense of tried companionship and

congeniality in the painting is felt at once. Indeed it might be very favorably compared with the expensive and carefully posed golden anniversary photographs of our own times. We know that Amenhotep and Tiy even owned their books in common, for the queen's name appears with the king's on the royal book-plates. And after the death of Amenhotep, Asiatic potentates interceded for the favor of his successor through Tiy, thus testifying to her importance in the kingdom.

NOFRETETE (C. 1375 B. C.)

QUEEN-CONSORT of Egypt. Nofretete is an enigma to all students of history. The problem of the Sphinx was insignificant as compared with the problem of Nofretete. We know nothing of her parentage. She appears on the stage of history as the wife of Ikhnaton, the so-called "heretic" who turned his back on the old religious ideas of Egypt and set up a doctrine of natural piety toward one beneficent deity. Queen Nofretete seems to have joined her husband in the worship of his god, the Aton. Indeed she is represented as taking equal part with Ikhnaton in all temple ceremonies. After the twelfth year of the king's reign, however, Nofretete disappeared again into that obscurity from which she had suddenly emerged. Apparently she left the capitol. It has been suggested that she was no longer in sympathy with Ikhnaton's foreign policy, the slackness of which was losing for him his empire. This theory is supported to some extent by the discovery in the ruins of the royal archives of the Hittite kings of a letter supposed to have been written by Nofretete after Ikhnaton's death. In this letter the queen suggests that the Hittite king send one of his sons to marry her and rule Egypt. If Nofretete wrote the letter, it is very evident that she wished Egypt to maintain its



world position as an empire. This strange disappearance of Nofretete from the side of her husband, after appearing for twelve years in the midst of a seemingly unusually affectionate family group, provides us with one of the as yet unsolved mysteries of history. We see what seems to be a royal romance, and get glimpses of an ideal family life, and then the beautiful heroine vanishes. She is not mentioned in any of the new inscriptions, and the attempt is made to hammer out her name in some of the old inscriptions. We turn in desperation to the most celebrated of her many portraits and study her face. Here is the true great lady. No other woman of antiquity is represented with quite the air of dignity and distinction that Nofretete has. She is exotic, too. She does not fit in with the vigorous men and women of the Eighteenth Dynasty who founded the Egyptian Empire in the fifteenth century B. C. Was she an Egyptian? Who were her parents? She looks the offspring of inbred aristocrats. Was she? Or was she the daughter of Queen Tiy, the commoner, as is supposed by many? The problem of the loveliest queen of the ancient world is very tantalizing.

CLEOPATRA (69 B. C. - 30 B. C.)

THE last queen of ancient Egypt was the third and eldest surviving daughter of Ptolemy Antites. When she was seventeen, her father died, and by the terms of his will she was to be joint ruler of the Egyptian dominions, with her younger brother Ptolemy, who was to be her husband. Cleopatra was brilliant, beautiful, self-willed and educated in Greek and six other languages, and the nobles, finding they could not use her to their enrichment, and led by Ptolemy's guardian, Pothinus and Achilles, commander of the army, expelled her from the city. Collecting an army, she advanced to battle for her rights. Unable to gain Caesar's notice, she had herself smuggled into his presence in a roll of carpet carried by her slaves, which, being unrolled, the great Caesar was captivated by her charms, and espoused her cause. Ptolemy was killed in a battle on the Nile near Memphis, and Cleopatra was given her younger brother, then eleven years old, as a husband by Caesar. The next year with her brother-

husband, she went with Caesar to Rome. Here Caesar put her statue in a temple built to Venus. But his assassination in B. C. 44 compelled her to return to Egypt. Two years later the battle of Pharsalia put the Triumvirate in power and Mark Antony was allotted the government of the East. The next year Antony conquered Armenia and returning to Alexandria proclaimed a "triumph" for Cleopatra as the "queen of kings." Rome now declared war against Cleopatra and the armies met at Actium. Cleopatra fled to a mausoleum. Antony, hearing Cleopatra was dead, mortally wounded himself, then hearing she was alive, had himself carried to the tomb and died in Cleopatra's arms. She was captured by Octavius in her tomb. She caused her women slaves to array her in royal robes and crown, then she placed an asp in her bosom, that had been smuggled to her, and died.



SITT AL-MULK

RULED Egypt as regent 1021-1025. Sitt al-Mulk was the capable and well-balanced sister of a highly emotional and idealistic brother, the sixth Fatimid Caliph al-Hakim. Al-Hakim displayed, all at the same time, fanatical religious enthusiasm, oriental despotic ideas, sporadic notions of social justice, and the tastes of an anchorite. He was of course feared and hated by many. On the night of February 13, 1021, he disappeared and was never seen again. Besides leaving one of the great unsolved mysteries of history, he left his sister under a cloud of suspicion. Popular opinion would have it that Sitt al-Mulk was a fratricide. Upon the Caliph's disappearance, the princess became regent for al-Hakim's sixteen-year old son, al-Zahir. Her severe but salutary government filled her subjects with respect. The malcontents, however, found this all the more reason why they



should spread slanderous stories about her. While swift punishment was meted out to dishonest officials and rebellion was speedily put down, Sitt al-Mulk endeavored not to be unnecessarily cruel. She was determined, nevertheless, to be faithful to that which she considered a trust. She must strengthen the position of the young nephew and leave him securely established as Caliph. Hence it was that while she long kept a rival and rebellious claimant to the throne as prisoner in Cairo, she did not order

his execution until her physicians had told her that she herself was in the grip of a fatal illness. Sitt al-Mulk means "Lady of the Empire." She was said to be very lovely as well as clever. Indeed literature has described her as the "most beautiful princess in the world." Her majestic figure, her brilliant eyes, and slightly aquiline nose are made known to us from stories told of her. Because of her strong character and remarkable abilities, she is one of the most noteworthy women of her age, whether Muslim or Christian.

SHADJAR AL-DURR

RULED Egypt 1250-1257. Shadjar al-Durr was the favorite slave of the Sultan of Egypt Malik al-Salih Aiyub. She became Sultana after the birth of her son, who lived to be only about six years old. When Sultan Aiyub perished during the war with Louis IX of France (the Seventh Crusade from the Christian standpoint), Shadjar al-Durr concealed his death from the Egyptians until Turan Shah, his son by another wife, could return to Egypt from Mesopotamia and establish himself as Sultan. Turan Shah, however, behaved in a most ungrateful manner to Shadjar al-Durr, demanding from her an accounting of his father's property, which she claimed had been spent in the war with France.

This seems to have greatly offended the really very able woman. Within the year she had joined in a conspiracy against him, for he had made many enemies by his extravagance and misconduct. Turan Shah, the last of the Dynasty of Saladin, was killed, and the government was entrusted to Shadjar al-Durr. Egypt does not appear to have been unwilling to accept a woman ruler. The Syrian Emirs, however, objected and the Caliph ordered the Egyptian Emirs to elect a Sultan. Shadjar al-Durr had ruled alone but eighty days. However the new Sultan Atabeg 'Izz al-Din Aibak apparently concluded it would be wise and perhaps profitable to marry the Sultana and permit her to rule Egypt for him as he resided on the Syrian frontier. Left thus more or less independent, Shadjar al-Durr seems to have grown very autocratic during the next seven years. Finally Aibak contemplated ridding himself of her. In the ensuing conflict both were killed. In order not to judge too severely this the only woman to sit on the throne of Egypt during the Muslim period, we must remember the harsh times during which she lived, when every man's hand was lifted against his neighbor and the lot of a woman was particularly hard. Many were the legends, both pleasant and unpleasant, which grew up about the beautiful and energetic Sultana. The story best known was that which connected her with the Mahmal, the splendidly decorated, but empty, litter which until 1926 was sent along with the pilgrimage to Mecca. It was said that the Sultana had made the pilgrimage in just such a litter and that always thereafter an empty litter had been sent; but the origin of the Mahmal is probably much older than Shadjar al-Durr.



UMM ZAYNAB FATIMA (DIED C. 1314)



THE most famous convent for Moslem women in Egypt was the Hostel of the Baghdadis at Cairo. This convent was built by a Mohammedan princess for pious women who wished to live in seclusion. There was always a Shaykha, or "Superior," to teach and guide the group. Probably the best known of these leaders was Umm Zaynab Fatima, who was the daughter of a former inhabitant of Baghdad in Mesopotamia. She was called, therefore, the "Baghdadi," and after her time each Shaykha of this convent

was given the title "The Baghdadi." Umm Zaynab lived to be over eighty years of age. She established for herself a reputation for great learning, administrative ability, and power to reach souls. The house became not only a retreat for holy women, but was famous for its hospitality to women in trouble. Women who were divorced or deserted could find a home there until their problems were solved. The discipline was strict and religious observances were faithfully kept up by Zaynab and her successors, so that when it was abandoned, after over a hundred years, it still had an excellent name. Zaynab's special field of learning was in jurisprudence. However she was considered a scholar of much general ability. Her tastes were simple and she was in all things an ascetic. Indeed she can very well hold her place with any other noted woman ascetic of the Middle Ages. Moreover her good deeds and kindness were in proportion to her capabilities. It is, in fact, impossible to estimate the extent of her influence on the women of her age—an influence which reached from Egypt over into Syria.

AYESHA AL-TAYMURIYYA (1840 - 1902)

AYESHA al-Taymuriyya came of an illustrious Kurdish-Arabic family, which since the time of Mohammed Ali has played an important part in Egyptian history, both politically and culturally. Her brother Ahmed Taymur Pasha, who died in 1930, was said to be one of the most learned men in modern Egypt. His private library was internationally famous. His older son was a pioneer in Arabic literature of the "new school." The younger son, Mahmud Taymur, is one of the outstanding authors of modern Egypt.



Ayesha, the sister and aunt of this gifted trio, holds a particularly prominent place in the history of Egyptian women because she displayed great intellectual attainments at a time when Egyptian women were apparently not much interested in cultural matters. She was moreover one of the leaders in the Egyptian "Woman Movement." She urged the Egyptians to educate their daughters, claiming that only in this way could the family standards be raised. Having advanced these ideas and actually published them more than forty years ago, Ayesha al-Taymuriyya was, of course, a pioneer in the work. The abilities of this talented Egyptian are better understood when we realize that she wrote both prose and poetry in Arabic, Turkish, and Persian. Her writings are today a precious heritage and an example to the women of her country.

MELEK HIFNI NASIF (1886 - 1918)

MELEK HIFNI NASIF was the daughter of a professor in the Egyptian University at Cairo. Her background was therefore cultural. She too became a teacher and interested herself in intellectual pursuits. However her life was not a particularly happy one;



perhaps because her feelings became so involved in the question of the position of women in Islam. Her writings on this subject incline to be didactic. For instance, she calls attention to the disinterested attitude of the average Egyptian father toward his children and his refusal to admit his wife to an intellectual companionship with him. In order to arouse the father to his duties, she argues that the children would grow in spirit and character if they had the help and sympathy of both parents. Fur-

thermore the mother would be more competent to advise the children if she could discuss matters with the father. Thus it was that the distress of a teacher for the condition of the children and a woman for the condition of women perhaps saddened this public spirited Egyptian. The increasing signs of freedom among the women of the East are proof that workers like Melek Hifni Nasif have not struggled in vain. Moreover the writings of this gifted woman are mentioned in most discussions of modern Egyptian literature.



QUEEN SHUB-AD (C. 3000 B.C.)

SOMETIMES archeological research yields up to us only the name and a few details of the life and appearance of personages of the Ancient World. By the very fact of mementos of these people being found, we may assume that they influenced the civilization of their times. Such a person is Shub-Ad of Ur. Ur, as we remember, is the city which Abraham was proud to claim as his

home, and we can understand his pride now that we know more of the remarkable culture which the people of Ur had developed. Shub-Ad is very nearly the earliest queen of the Tigris-Euphrates Valley whose name we know.

BARANAMTARRA (C. 2500 B. C.)

BARANAMTARRA was a very prominent figure in her period of time. While she was the wife of a Priest-King of Lagash in ancient Mesopotamia, yet it was not to the position of her husband, apparently, that she owed her importance. She possessed in her own right great estates. Her business affairs were regarded as official and were discharged by ministers of state at her command. It would almost seem as though Baranamtarra was the queen-regent or that her husband was only a prince-consort. Many



state documents were dated in the queen's name rather than that of the so-called king. The records of her contributions to the religious cults show her as one of the earliest great philanthropists. Perhaps we should remember Baranamtarra as the first successful business woman to leave her impress on the world. She was known to the people of her day as "The Woman," which simple but effective title of course set her apart from the rest of the world. She was also called "The Exalted or Magnified One," and her palace was known as the "House of The Woman." With her vast wealth and great business ability she exercised a power which perhaps few women in the Ancient World knew.

ENANEUL (C. 2100 B. C.)

ENANEUL was the sister of Rim-Sin the King of Larsa and all Southern Babylonia. Like so many ladies of noble birth in the



Ancient World a career in the service of a god was selected for her. She was installed as High Priestess of the Moon-God Sin at Ur, and there she served with religious fervor for many years. Perhaps she prayed often to her god for the success of her brother's armies against those of the great warrior Hammurabi of Babylon, who finally conquered Rim-Sin.

KHUWYT, THE MUSICIAN (C. 1950 B. C.)

KHUWYT, the singer and harpist, lived in the vicinity of Thebes, Egypt, where she was employed in the household of the Grand



Vizier. There are two wall paintings showing her seated before her harp, while the words of the songs which she is singing are written out above her head. She must have been a fine performer and greatly esteemed by the Grand Vizier to be so represented. Accompanying her in both paintings is a man harpist. Both carry harps of five strings, but nine pegs were inserted in the frames of the harps so that the strings could be shortened and the value changed. A testimony to the eternal feminine in the

women of antiquity, as well as those of today, is the intricately decorated frame of Khuwyt's harp—a contrast to the plainer frame of the harp played by the man harpist. Perhaps the female effigy adorning the top of Khuwyt's harp is a bit of challenging feminism on the part of this musician, who is one of the first women artists in the history of the world.

PRINCESS DIDO (869 B. C.)

PRINCESS DIDO, founder of Carthage, Rome's greatest rival. The city of Carthage was built in the northern part of Africa and it became the greatest commercial emporium of its time, outrivaling the other great ancient cities of the Semite people. Because of a military defect, Carthage was overcome by the Romans and burned. The Romans unfortunately destroyed all of its historic records.



QUEEN SEMIRAMIS
(SAMMURAMAT) (C. 800 B. C.)

SAMMURAMAT married into the royal family of the Assyrian Empire at a great period in its history. She was herself conscious of it as the inscription on her official stela shows. She had set it up in the Square of the Stelae as if she were herself a king. In it she does not forget to call herself the daughter-in-law of Shalmaneser—the great Shalmaneser who in his reign of thirty-four years led his army in person twenty-six times, and whose account of his conquests is an education in the geography, flora, fauna, costume, and engineering and military methods of a great extent of country ranging from the Persian Gulf to the Caspian Sea, and from the Elamite highlands on the east to the Mediterranean. While Sammuramat was still princess before Shalmaneser's death had made her Queen, Shamshi-Adad, her husband,



must have entertained her, and, more important, instructed her with many a tale of the interesting and powerful people in the land of the far north, of the coast lands of the Mediterranean, of the highlands of the east, or of the marsh lands to the south at the head of the Persian Gulf. At the capital was visual evidence of all that her warrior Prince would tell her. With what pride he would point out to her the lovely bronze strips of repoussé which adorned the rich red cedar door of one of Shalmaneser's palaces. With what interest he would point out his parts in the story which the reliefs portrayed. "Here I stood," or, "There I saw the victorious troops," one may imagine hearing him say. The obelisk, too, though somewhat less inspired artistically, would come in for its share of attention from the princely pair. Thus it was that when, after a few years in the Kingship Shamshi-Adad died and left an infant son to his wife's care, she was ready to take over the government of this wide realm as regent for her son. Shamshi-Adad had been able during his short reign to do little more than settle his domestic affairs after the revolution attending his father's death. Then Sammuramat, daughter-in-law of Shalmaneser, King of the Four Corners of the Earth, as she styled herself in her official inscription, ruled for her son Adadnirari. She knew the lands and peoples who paid tribute to Assyria. She knew government procedure. And she seems to have known how to secure loyal service from the leaders of her army. However successful she may or may not have been in extending Assyria's control over the glamorous East, she shared with such men as Teddy Roosevelt and Mr. Coolidge the qualities which cause legend to grow up about a character. The very fact that she alone of all the forceful Assyrian women was remembered by the Greeks is testimony to the vividness of her personality. She must have been a really good ruler, for her son was able to resume Assyrian pressure in the Aramaean states about Damascus where the Assyrian hand had been but lightly felt for several decades.

AMENARDES (718 - 655 B. C.)

AMENARDES came to Thebes, as the princess of the ruling house

who was adopted by the Divine Votress. Amenardes' own statue, made in alabaster, was put up in the temple of Mut. One gets a very little idea of her personal character from this statue. An end to Amenardes' activities came when Piankhi's redrawing from Thebes led to a reassertion of power by the XXIIIrd Dynasty of Bubastis.

QUEEN ASHUR-SHARRAT (C. 650 B. C.)

SO FAR as the known record goes, Ashur-sharrat the true wife of Ashur-bani-pal took no part in politics. We know her best from her portrait on the relief which portrays her sitting in sympathetic fellowship with her husband while he is celebrating his victory over his redoubtable foe, Teumman, King of Elam. The head of the defeated King hangs from the arbor which forms the background of the relief. The Queen is dressed in gala attire, and the representation shows that she had at her command embroidered fabrics, jewels and the ministrations of a friseur. According to the standard of her time and nation she is not unattractive. It is a strangely domestic scene—

only a husband and wife, with servants, gloating over an enemy in defeat who had given Ashur-bani-pal many a day of hard fighting through the years. In Assyrian art as we know it, most such scenes of jubilation over victory are official state affairs. Almost the only other thing we know about this Queen is that her



sister-in-law wrote her a nasty letter while she was still only a princess, though destined to be a Queen. The sister-in-law speaks as the "King's daughter" to the woman who was "only a daughter-in-law, the house-mistress of Ashur-bani-pal, the crown prince of the Succession House, son of Esar-haddon of Assyria." But Ashur-sharrat lived through those days of disdainful treatment, and has come down to the present in a lordly scene drinking to the victory of her husband. What happened to her disagreeable sister-in-law we do not know.

QUEEN ZAKUTU (C. 700 - 650 B. C.)



IF ZAKUTU had been a man, one would not hesitate to call her a statesman. She thought in terms of the Empire and acted accordingly. Esar-haddon, who died on his way to invade Egypt, had sown the seeds of dissension in the Empire by appointing one son, Ashur-bani-pal, King in Nineveh, and another son to be King in Babylon. Zakutu was the grandmother of the princes, and the mother of Esar-haddon. Two ways were open to her: to take a neutral position as the affectionate grandmother of

both princes; or to think impersonally for the good of the whole Empire. Zakutu chose the political role. Although a native Babylonian she reversed the decision of her son, the great Esar-haddon, and stood for the unity of the Empire. She well knew that a separate sovereign in Babylon would be a menace to the Empire. Babylon had always been a thorn in the flesh to the King at Nineveh. Always must he think of Babylon and her attitude when he left Nineveh for a campaign. She might at any moment strike from the rear. Zakutu intended to prevent such a situation. An oath of allegiance to Ashur-bani-pal, which was required of everybody was her method. The oath was definite

and to the point, without equivocation. There is in the record mention of some squirming and twisting on the part of those who did not wish to conform, but everybody of importance, including all the brothers, was compelled to sign, or give adequate explanation. A list of perfectly dependable persons was made. Then Ashur-bani-pal offered his pious prayers of thanksgiving and dedication to the God Nabu, and Zakutu made oblation to Nabu's wife. This having been done, Ashur-bani-pal entered upon his remarkable career. Safely seated upon the throne by Zakutu's action, he began his campaigns of conquest in earnest.

BÊL-SHALTI-NANNAR (C. 540 B. C.)

THIS Babylonian woman was the daughter of the last King of Babylon, Nabonidus. Nabonidus dedicated her as high-priestess of the Moon God at Ur. Taking the vows of a priestess seems to have run in the family. Nabonidus' mother, the grandmother of Bêl-Shalti-Nannar, was high priestess of the Moon God at Harran, the important city of the moon god worship in the north, the city to which Abraham went with Terah from Ur of the Chaldees in the dawn of Hebrew history. And farther back an Egyptian



ancestress who had married into the royal family of the Neo-Babylonian Empire was a high priestess of Amon at Thebes in Egypt. And even farther back than that it was the custom in Ur of the Chaldees for a King, if he wished, to consecrate his daughter to the service of the Moon God. Therefore when Nabonidus consecrated his daughter to the service of the God in Ur, he was only treading in the steps of previous Kings of the alluvium, and he was also carrying out a family tradition.

ZENOBIA SEPTIMIA (240 - 300)

ZENOBIA SEPTIMIA was Queen of Palmyra. She was a descendant of the Ptolemies. She was celebrated for her beauty, the melody



of her voice, her mental talents, literary acquirements, and her distinguished heroism. She married Odenatus, a Saracen Prince, who had raised himself from a private station to the dominion of the East. She often accompanied her husband on toilsome marches, at the head of his troops and many of his victories have been ascribed to her skill and valour. After the death of her husband, for five years Zenobia governed Palmyra and the East with vigor and ability. After two pitched battles with the Roman

army Zenobia was overcome and her possessions taken, and she herself was taken to Rome as a captive, but she was treated

humanly by the victor and he gave her an elegant residence near the Tiber, where she passed the rest of her life as a Roman matron. She died about the year 300.



NO-FRU (13th Century)

No-FRU was the favorite entertainer at the Court of Umm Zaynab Fatima. She was not only a musician, a singer and a dancer but was an expert in embroidering and in the art of pottery-making.

England

Selected by Miss HELENA MILLS JOHN, M. A.

BOADICEA* (Died 62)

BOADICEA was the wife of Prasutagus, king of the Iceni, a people occupying the district which now forms the counties of Norfolk and Suffolk. The Iceni were a powerful and war-like race who, however, had come to terms with the Romans as early as the time of Caesar. About the year 50 the harsh policy of the propraetor, Ostorius, led to a revolt headed by the Iceni. This insurrection was speedily quelled and the Iceni were reduced once more to the rank of tributaries, Prasutagus being permitted to retain his former position as king, or possibly, as has been suggested, being now set over the Iceni by the Romans. Prasutagus, a man of great wealth, died about the year 60 bequeathing his property to the Roman Emperor jointly with his daughters, hoping by this means to secure his kingdom and family from molestation. These precautions had, however, a contrary effect; the will was made by Roman officials a pretext for regarding the whole property as their spoil. Boadicea, the widow of Prasutagus, was flogged and members of the family, other than her daughters, were treated as slaves or deprived of their ancestral property. Roused to desperation by such treatment and fearing worse in the future,



*(The form of the name Boadicea, which is usually adopted, is without authority. A more correct form is probably Boudicca, or Bodicca, which with the masculine Bodiccus, are found in Roman inscriptions. These names are presumed to be connected with the Welsh—budd (advantage), Irish—buid (victory), Welsh—buddingoe (victorious); so that, as a proper name, Boudicca may be considered equivalent to Victoria.)

the Iceni, under the leadership of their Queen, Boadicea, headed a revolt in which they were joined by the Trinobantes. The Romans were massacred in great numbers. But Boadicea's triumph was of short duration. The Roman Governor returned with his small army and preparations were made for battle. Boadicea, accompanied by her daughters, drove in her chariot through the lines of her army reminding them of the wrongs which they had endured at the hands of the Romans and inciting them to revenge. The Roman Governor encouraged his men in a different manner, exhorting them not to fear multitudes consisting of more women than men. The battle was quickly decided. The Roman Governor inflicted an overwhelming defeat upon his opponents, who outnumbered him twenty times. Eighty thousand Britons were killed, the Roman loss being only four hundred; while Boadicea in despair at the crushing nature of her defeat, destroyed her life by poison. This battle put an end to the revolt and finally established the Roman supremacy in Britain.

QUEEN ELEANOR OF CASTILLE (Died 1290)



QUEEN of Edward I; daughter of Ferdinand III of Castille. Eleanor married Prince Edward, afterwards Edward I, at Las Huelgas in 1254, thereby giving the English crown claims on Gascony and her mother's possessions of Ponthieu and Montreuil. Eleanor came to London in 1255, but went to France in 1264-5 as a refugee. She accompanied her husband in 1270 on his Crusade and is said to have saved his life by sucking a poisoned wound. Eleanor was crowned in 1274. After her death in 1290 Edward I marked the route

taken by her funeral procession, from Nottinghamshire to London, by erecting crosses at its halting places. Her death was mourned by the whole nation.

DAME JULIANA OF NORWICH (1343 - 1443)

ANCHORESS, is said to have been born in 1343. She was probably a Benedictine nun of the house at Carrow, near Norwich, but lived for the greater part of her life in an anchorage in the churchyard of St. Julian at Norwich. The rectory of St. Julian was appropriated to Carrow, and the anchorage was inhabited by recluses after Juliana's time. She died at Norwich in 1443. Juliana wrote *XVI Revelations of Divine Love*, a manuscript copy of which is at the British Museum. The work, which is wholly mystical, was edited by R. F. S. Cressy in 1670; the reprint was issued in 1843; and in 1877 it was edited with a preface by Henry Collins from the Sloane Manuscript (British Museum) for the Mediaeval Library of Mystical and Ascetical Works.



LADY MARGARET BEAUFORT (1441 - 1509)

COUNTESS of Richmond and Derby; daughter and heiress of John, first Duke of Somerset; mother of King Henry VII; married, 1455, Edmund Tudor, Earl of Richmond. On the outbreak of the Wars of the Roses, she retired to Pembroke, where she was detained in honourable confinement after the triumph of the Yorkists in 1461. She married as her second husband Henry Stafford, son of the Duke of Buckingham; and subsequently married Lord Stanley (afterwards Earl of Derby). She took an active part in planning the marriage of Henry VII with Elizabeth of York, and in the insurrections of 1484 and 1485, after which she lived chiefly in retirement. She came under the influence of John Fisher, who left his books at Cambridge to become her confessor. She separated from her husband and took monastic vows. Though she became a member



of five religious houses, she did not retire to any of these but lived for the most part in her manor of Woking, Surrey. This had been seized and made a royal palace by Edward IV, and was restored, with its new building, to the countess when Henry VII became King. Margaret's religious bias inclined her to devote the bulk of her fortune to an extension of the great monastery of Westminster, but Fisher persuaded her to direct her gift to educational purposes. She instituted, on his advice, the foundations bearing the

name of "Lady Margaret" at Oxford and Cambridge Universities, and at Christ's (1505) and St. John's Colleges, Cambridge (1508). Her divinity professorships at Oxford and Cambridge date from 1502. St. John's College is Lady Margaret's greatest monument, and possesses the best memorials of her life. She was an early patron of Caxton, the first printer.

MARY QUEEN OF SCOTS (1542 - 1587)

THIRD child and only daughter of James V of Scotland and Mary of Guise, and great grand-daughter of Henry VII. Mary became Queen in infancy on the death of her father. She was sent to France in 1548 and the agreement for her marriage with the dauphin of France (Francis II) was ratified. Mary was educated with the children of the Royal Family of France and was brought up a strict Roman Catholic. She was taught various accomplishments, but not the English language, and was regarded as the great hope of Catholicism. Mary was married to Francis II in 1558 and a secret treaty was made delivering Scotland to France in the case of her death without heir. On the death, in 1558, of Mary I (Queen of England) she laid claim to the English throne and styled herself Queen of England. Francis II died in 1560 and Mary afterwards entertained various proposals of mar-

riage which were brought forward by the Guises, but obstructed by Catherine de Medici. Mary returned to Scotland in 1561 and carried on negotiations with Queen Elizabeth (of England) for a reconciliation. Mary entered into the life of the people of Scotland and disarmed the hostility felt by them towards her Catholic sympathies. In 1563 Mary sent Maitland to England to claim right of succession of Elizabeth. Her project of marriage with Don Carlos of Spain was thwarted by the French, and Mary pretended to be guided by Elizabeth in the choice of a husband. Elizabeth proposed that she should marry the Earl of Leicester, but in 1565 she married Henry Stewart, earl of Darnley, thus strengthening her claims as heir-presumptive of the English throne and defying Elizabeth. Mary was determined to make herself absolute and to impose Roman Catholicism in the country, which caused quarrels with Darnley and many of her nobles. Darnley was killed in 1567 and Mary subsequently married James Hepburn, fourth earl of Bothwell, at Edinburgh. In the same year Mary consented to the prohibition of cathedral services throughout Scotland, and went with Bothwell to Dunbar where she delivered herself to the lords at Carberry Hill and was imprisoned at Lochleven. Mary was allowed to choose between a divorce, a trial at which the Casket letters were to be adduced as evidence, and abdication (which she chose); and the Earl of Moray was named Regent. Mary escaped from Lochleven, in 1568, with George Douglas, to Hamilton Palace, where she was joined by nobles and six thousand men. After losing the battle of Langside, Mary escaped to Carlisle, where she was closely guarded. Elizabeth would not grant her an interview until she had cleared herself of the reputation of the murder of Darnley. Mary refused to allow Elizabeth's jurisdiction when the conferences which met at York and Westminster reached a formal verdict. Nothing had



been proved against either party, but Mary was, nevertheless, kept a prisoner for life by Elizabeth. She was removed to the care of the Earl of Shrewsbury (1569) to Tutbury, and to Wingfield. In 1569 Mary accepted a proposal of marriage with Norfolk and joined in a plot for her escape and for a Catholic rising. As a preventive she was removed to Coventry. In 1570 Mary obtained a papal bull dissolving her marriage with Bothwell, and was afterwards transferred to Chatsworth, and then to Sheffield. After the Ridolfi plot in 1572 and the massacre of St. Bartholomew, Elizabeth contemplated the death of Mary, but did not act in the matter. Mary proposed the conquest of England to the Pope and to Philip of Spain and superintended details of the projected invasion under the Duke of Guise. On the accusation of the Countess of Shrewsbury, Mary was, once more, removed to Wingfield. Her son, James VI of Scotland, ignored her and negotiated with England in 1584, upon which Mary bequeathed her crown to Philip II of Spain. She was removed to Tutbury and then to Chartley in 1586, where she became involved, through the facilities afforded her by Walsingham, in the Babington conspiracy. After this she was moved to Fotheringay and put on trial there. She was condemned to death, and was at length executed in 1587, Elizabeth maintaining that she had never intended the execution to take place.

QUEEN ELIZABETH (1533 - 1603)

BORN at Greenwich, September 7th, 1533: died at Richmond, March 24th, 1603. Queen of England from 1558 to 1603. She was the daughter of Henry VIII and Anne Boleyn. As the Princess Elizabeth she had the advantage of the best teachers and masters. She was in her twenty-fifth year when she ascended the throne in 1558, succeeding her half-sister, Queen Mary. Her first act was to release the Protestants who had been imprisoned in Queen Mary's reign and to re-establish Protestantism. Next she concluded a peace with France and Scotland. Early in her reign she was troubled by the pretensions of the friends of Mary Queen of Scots, who was the next heir to the throne. In 1586, as the result of plots, the object of which was to restore the Papacy, Mary

Queen of Scots was executed. In 1588, Elizabeth had to contend with a more formidable enemy in Philip II of Spain, who avowed his resolution to annihilate Protestantism. His threatened invasion of the country was prevented by the defeat and destruction of the Spanish Armada. Thus a considerable portion of Elizabeth's reign was occupied in defending her kingdom against attacks brought against her chiefly because she adhered to the reformed faith. But the firmness and sagacity of Elizabeth's advisers, especially of



Cecil, Lord Burleigh, protected her against these dangers; and at the close of her reign, which lasted for forty-five years, England was stronger and greater than it had ever been before. To this reign belong the discoveries of Hawkins, Drake and Sir Walter Raleigh (who founded the first British settlement in North America and called it Virginia after the Virgin Queen). Spenser, Shakespeare and Bacon belong also to the Elizabethan age. Elizabeth granted their first charter to the East India Company which was destined to win a new Empire for England. The encouragement she gave to seamen and discoverers generally caused her to be called "the Restorer of the English Navy" and "the Queen of the Northern Seas." She died at the age of seventy and was buried in Westminster Abbey. She was the last of the Tudor dynasty.

SARAH JENNINGS (1660 - 1744)

DUCHESS of Marlborough; daughter of Richard Jennings of Sandridge, near St. Albans. Born at Holywell, near St. Albans, May, 1660. Was in the household of Modena, second Duchess of York, as an attendant upon the Duchess's step-daughter, Princess Anne (afterwards Queen Anne). In 1678 Sarah Jennings married Lord Churchill (afterwards created first Duke of Marlborough). In 1683 Princess Anne was married to Prince George of Denmark, and at



her earnest request Lady Churchill was appointed one of her Ladies of the Bed Chamber. On the accession of James to the throne, Churchill was created Baron Churchill of Sandridge. The Churchills took an important part in persuading Anne to consent that William and Mary should reign for life, and two days before the coronation of William, Churchill was raised to the Earldom of Marlborough. Churchill was associated with many plots, and as a result, was deprived of his sureties and his name was struck from the

list of Privy Councillors. After the death of Queen Mary, the Princess Anne, as next in succession to the throne, occupied a position of the highest political importance, and through her Marlborough was later fully restored to favour. In 1701 Marlborough was appointed Commander in Chief of the Forces in Holland by William. William died in 1702, which gave power to Anne and her favourites. Marlborough was at once made a Knight of the Garter. The Countess became Groom of the Stole, Mistress of the Robes and Keeper of the Privy Purse. It was through the influence of his wife that the Duke of Marlborough had such a powerful influence over the Queen, and, consequently, on the political history of the time. The rangership of Windsor Park was bestowed upon the Duchess of Marlborough and Windsor Lodge became a favourite residence of hers. After the Duke's death in 1722, the Duchess passed the remainder of her life in a series of deadly quarrels. She spent much time in writing memoirs and arranging papers of her own and her husband's lives.

LADY MARY WORTLEY-MONTAGU (1689-1762)

WRITER of *Letters*. Lady Mary was the eldest daughter of Evelyn Pierrpont, first Marquis of Dorchester, and Duke of Kingston. Her mother, who died in 1694, was the daughter of the Earl of

Denbigh. Lady Mary showed early abilities and became a great reader, devouring the old romances and dramas, besides more solid literature. She became the friend of Mary Astell, the defender of women's rights, who in 1724 wrote a preface to Lady Mary's *Letters from the East*. Another friend was Anne, the daughter of Sidney Wortley Montagu, first Earl of Sandwich. Edward Wortley Montagu, his son, a man of ability and a good scholar, represented Huntingdon in the House of Commons



from 1705-1713. He met Lady Mary in his sister's company and soon became her avowed suitor. Edward Wortley Montagu was rejected by Mary's father and she was ordered to marry another man. Settlements were drawn and the wedding day fixed, when Lady Mary left the house and married Montagu privately by special license in 1712. Her husband was often separated from her by his parliamentary duties, and her *Letters* show occasional discords. Upon the formation of the first ministry of George I in 1714, Montagu became one of the commissioners of the Treasury. Lady Mary was often in Court and was in favour with the Princess of Wales, afterwards Queen Caroline. In June, 1716, Montagu was appointed Ambassador to the Porte. He and his wife left London in July and reached Vienna in September after visiting the German Courts. They left Vienna in 1717, travelling to Adrianapole where they stayed for two months, reaching Constantinople at the end of May. They remained in Constantinople until June, 1718, when they returned to England. At Adrianapole Lady Mary introduced the practice of inoculation against small-pox and she took much pains to introduce the practice upon her return to England. For many years after her return to London, Lady Mary was a leader in London society. Her *Letters* show that she was a keen observer of everything that went on. Her husband again represented Huntingdon in Parliament

from 1722-27, and afterwards sat for Peterborough from 1734-47, and from 1751-4. In 1739 Lady Mary again went abroad and travelled to Venice and Florence, where she met Horace Walpole. She visited Rome and Naples, and also Geneva and Chambery. In 1742 she settled at Avignon, afterwards moving to Brescia. During the years she was abroad she corresponded with the members of her family, giving them her impressions of Italian society and the books which she read. On the death of her husband Lady Mary returned to England, where she died in 1763.

FLORA MACDONALD (1722 - 1790)



JACOBITE heroine, born 1722, was the daughter of Ranald Macdonald, tacksman, or farmer, of Milton, in S. Uist, an island of the Hebrides. Flora lost her father in early infancy and when only six years of age she was deprived of the care of her mother, who was abducted and married by Hugh Macdonald of Armdale, Skye. The child remained at Milton with her brothers until her thirteenth year, when, in order to receive some instruction from the family governess, she was taken into the mansion of the Clanran-

alds, of whom her own family were cadets not very distantly related. She became an accomplished player of the spinet and delighted in singing Gaelic songs. In 1739 she was invited by Lady Alexander Macdonald of the Isles to their seat in Skye, and later she accompanied the family to Edinburgh where she finished her education. The Macdonalds returned to Skye in 1745. While Flora was on a visit to the Clanranalds, Prince Charles Edward arrived there after the disaster of Culloden. His companion, Captain O'Niel, asked Flora to help in enabling the prince to escape to Skye and she consented. No one was permitted to go to or from the island without special permission, but

Flora surmounted every difficulty, and due mainly to her courage, the escape was carried out with success. Flora was afterwards summoned to appear before Captain Macleod and, disregarding the advice of her friends, she obeyed. She was permitted to make a parting visit to her mother in Skye, and was then conveyed to London where she was imprisoned for a short time in the Tower. At that time she was about twenty years of age, a graceful person, with a good complexion and regular features. Her deportment was rather more grave than was becoming to her years. Even under her confinement she showed nothing of sullenness or discontent. On receiving her liberty in 1747 she settled for some time in the house of Lady Primrose. In 1750 Flora married Allan Macdonald of Kingsburgh. While at Kingsburgh she was visited by Dr. Johnson who described her as having gentle manners and elegant presence. In August of the following year she and her family emigrated to North Carolina. On the outbreak of the Civil War her husband was appointed Brigadier-general by the governor, and she accompanied him in his campaigns until his capture at Morres Creek. He was retained a prisoner in Halifax, Virginia, and in 1779 on his advice, she returned to Scotland. The ship was unsuccessfully attacked by a French privateer. During the encounter she bravely remained on deck, thus sustaining a broken arm. For some time she resided at Milton, where her brother built her a cottage, but on the return of her husband they again settled at Kingsburgh. She died on March 5, 1790.

HANNAH MORE (1745 - 1833)

RELIGIOUS writer. Born February 2, 1745, at Stapleton, Gloucestershire. Hannah was the fourth of the five daughters of Jacob More. Her father had been educated at Norwich Grammar School with a view to taking Orders, but he afterwards obtained the Mastership of the free school of Fishponds, Stapleton, where he married and settled down. He and his wife desired that their daughters should be so brought up as to enable them to make their own living. Hannah was a delicate and precocious child. Before she was four she had learned to read and when she was eight she



listened to stories of classical history and anecdotes from Plutarch related to her by her father. He then began to teach her mathematics and Latin. About 1757 her eldest sister, who was not quite twenty-one, set up a boarding school in Bristol. Hannah took lessons from the masters at the school and acquired Latin, Italian and Spanish. She made various translations, among them *The Inflexible Captive* (1774) which was acted at Exeter and Bath. In 1762 she published a pastoral drama called *The Search After*

Happiness. When she was about twenty-two, Hannah received an offer of marriage from a Mr. Turner, who lived near Bristol. Turner afterwards put off the marriage, and the engagement was broken off. In 1773 and 1774 Hannah paid a visit to London with two of her sisters. She had written a letter describing the effect produced upon her mind by Garrick's *Lear*. Her correspondent knew Garrick and showed him the letter, and Hannah and Garrick soon became intimate friends. In 1776 she spent some months with Mr. and Mrs. Garrick at the Adelphi and Hampton. Hannah had been introduced in 1774 to Burke and Reynolds, and at Reynolds' house first met Dr. Johnson (one of whose favourites she afterwards became). Miss More's *Bas Bleu* was circulated in manuscript in 1784. It describes the "blue stocking clubs" then popular among the literary ladies, and of which Hannah More was a member. In 1776 she published an original poem called *Sir Eldred of the Bower*. Her tragedy *Percy*, for which Garrick wrote both the prologue and epilogue, was produced at Covent Garden in 1777 and had a run of twenty-one nights. Four thousand copies of the first edition were sold in a fortnight. Under Garrick's superintendence she wrote another tragedy, *The Fatal Falsehood*, which was produced in 1779. Following Garrick's death in 1779, she gradually retired from the gaieties to which he had introduced her, and came to think play-going wrong. She

showed her resolution by refusing to attend the performance of *Percy* in 1787 when it was revived with Mrs. Siddons as the heroine. Hannah More kept up her relations with London society for a time and in 1781 made the acquaintance of Horace Walpole. He printed a little poem of her's, *Bonnors Ghost*, at the Strawberry Hill Press in 1781. His many letters to her in later years indicate a genuine liking and admiration for her. In 1782 she published her *Sacred Dramas*. Hannah More had been much impressed by the *Cardiphonia* of John Newton and went to hear him preach, after which she borrowed a number of his sermons to read. He soon became a regular correspondent and her adviser on religious topics. In 1787 Hannah also saw much of Wilberforce, who was beginning the agitation against the slave trade, and who was ever afterwards her close friend. In 1788 Hannah More published *Thoughts on the Importance of the Manners of the Great to General Society*. It was anonymous and was first attributed to Wilberforce, and was followed by writings in the same vein of religious and moral reflections, which were among the most widely read books of the day. A poem on *Slavery* published in the same year was also well received. At the end of 1789 one of her sisters came to stay with Hannah. The two sisters made various excursions into the surrounding country, and were shocked at the general distress and ignorance of the people. On finding that thirteen of the neighbouring parishes had not a single resident curate, Hannah More and her sister proposed to set up Sunday schools, and met with a good deal of opposition. They took a small house at Cheddar, hired a school mistress, and at the end of the year had five hundred children in training at Cheddar and the neighbouring parishes. They held evening readings of sermons, prayers, and hymns for the parents, and also promoted friendly societies among the women, had weekly schools in which the girls learned reading and sewing. With some help from her sisters and friends, Hannah More produced three tracts a month for three years. The venture was supported by committees formed in every part of the country, and the circulation of the tracts was considerable. Miss More's health suffered from the labour, and her income was lessened. The organization for the circulation of the tracts seems to have led to

the foundation of the Religious Tract Society (1799). In 1802 Hannah More moved to Barley Wood which the sisters soon afterwards made their sole residence. Hannah lived very quietly for many years, writing industriously when her health permitted. In 1809 she published the most popular of her works *Coelegs in Search of a Wife*. Thirty editions alone were sold in the United States. Between 1813 and 1819 her four sisters died, and during this critical period Hannah wrote a series of tracts in prose and verse. Upon the abolition of slavery in Ceylon she wrote a poetical dialogue called *The Feast of Freedom* which was set to music by Charles Wesley. Hannah More continued her series of moral and religious treatises, the last of which, *Moral Sketches*, appeared in 1819. After the death of her last sister, she found the management of her house difficult, so she sold the house and moved to Clifton, near Bristol. Here she was surrounded by so many friends and admirers that she found it necessary to have two public days a week, and passed the rest of the time in retirement. Her memory was fast failing and she died in September, 1833.

SARAH SIDDONS (1755 - 1831)

ACTRESS. Eldest child of Roger Kemble. Sarah Siddons was born at Brecon, and her education was received from day-schools in Worcester, Wolverhampton and other towns in which as manager of a travelling company, her father resided. At a very young age Sarah took part in entertainments. Her juvenile beauty brought her much admiration. Her parents sent her as lady's maid to Mrs. Greathead at Guy's Cliff, Warwickshire, where she recited Milton, Shakespeare and Rowe in the servants' hall, and sometimes before aristocratic company. After returning home she secured the consent of her parents to her marriage to William Siddons, a young actor, in 1773, and together they took engagements in various parts of the country. Garrick, who heard of Sarah Siddons' promise, sent King to see her in the *Fair Penitent* and engaged her to appear at Drury Lane. At his suggestion she made her first appearance in 1775 as Portia to the Shylock of King. After the termination of her contract in 1776,

(which was accounted a failure) she returned to the country. In the winter of 1776 she became the rage at Manchester, and after successes in other parts of the country, she was offered another contract to appear at Drury Lane. Her triumph was immediate and complete, and the season was one of the most prosperous Drury Lane had ever known. Horace Walpole in writing of her after seeing her twice, described her as "Having either red hair, or she has no objection to its being thought so and used red powder." At the close of the season she visited Liverpool and Dublin and afterwards returned to London to appear by royal command as Isabella in Garrick's version of *Fatal Marriage*. In November, 1783, she took her first Shakespearean part in London as Isabella in *Measure for Measure*. At the close of the season she went to Edinburgh where as many as 2,575 applications for her performance were received in one day from six hundred thirty places. In 1789-90 she retired from Drury Lane, partly on account of ill health, and for a short time acted only in the country. She visited France and the Netherlands in 1790 and on her return to England took further engagements on the stage. In 1801-2 at the close of her customary tour, she appeared at Covent Garden until her retirement. In June, 1812, she took her farewell of the stage as Lady Macbeth, after which she would accept no return engagements and practised modelling, her hobby. She died in April, 1831.



MARIA EDGEWORTH (1767 - 1849)

NOVELIST. Maria Edgeworth was the daughter of Richard Lovell Edgeworth and was born at Black Bourton, Oxfordshire, on January 1, 1767, where she spent her infancy. On her father's second marriage, she went with him to Ireland and was sent to



school with a Mrs. Lattaffiere at Derby. In 1780, after the death of her step-mother, she was removed to a school run by a Mrs. Davis in Upper Wimpole Street, London. Maria suffered much from attempts to increase her growth by mechanical devices, including hanging by the neck. In spite of this ingenious contrivance, she remained small. She learned to dance though she could never learn music. She was a good French and Italian scholar and won credit as a story-teller from her school fellows. Some of

her holidays were spent with Thomas Day who encouraged her studies, gave her good advice and won her permanent respect. In 1782 Maria accompanied her father and his third wife to Edgworthstown and upon his suggestion began to translate Mme. de Genlis's *Adele et Theodore*. Her father employed her in keeping accounts and in dealing with his tenants. She thus acquired a familiarity with fashionable people and with the Irish peasantry which was to be of use to her in her novels. Her father made her a confidential friend and he became her adviser and to some extent her collaborator in her literary work. Maria began to write stories on a slate, which she read to her sisters and copied out if approved by them. In 1795 she published *Letters to Literary Ladies* in defence of female education. In 1796 appeared the first volume of the *Parents Assistant*. In 1798 the marriage of her father to his fourth wife brought her the intimate friendship of her step-mother. For fifty-one years their affectionate relations were never clouded. In 1798 Maria published in conjunction with her father two volumes of *Practical Education*; in 1800 she began her novels for adult readers by *Castle Rackrent*. This was published anonymously and was written without her father's assistance. It was followed by *Belinda* in 1801. In 1802 appeared the *Essay on Irish Bulls* by herself and her father. Miss Edgeworth had now won fame as

an authoress. *The Practical Education* was translated by M. Pictet of Geneva, who later visited the Edgeworths, and subsequently Maria and her father visited France during the peace of Amiens, receiving many civilities from distinguished literary people. In Paris Maria met a Swedish count, who made her an offer of marriage, but as she could not think of retiring to Stockholm, the match failed. The Edgeworths returned to England in 1803 and Maria settled to work upon her stories. She wrote in the common sitting room, amidst all manner of domestic distractions and submitted everything to her father, who frequently inserted passages of his own. *Popular Tales*, *The Modern Griselda* appeared in 1804; *Leonora* in 1806; the first series of *Tales of Fashionable Life* in 1809; *Patronage* in 1814; *Harrington* and *Ormond* in 1817. Her father died in June, 1817, leaving his Memoirs to his daughter for completion. Owing to an alarming weakness of the eyes she gave up reading, writing, and needlework almost entirely for two years when her sight completely recovered. During the rest of her life Edgeworthstown continued to be her residence, though she frequently visited London and made occasional tours. During the commercial troubles of 1826 Miss Edgeworth assumed the management of the estate for her brother Lovell, having given up receiving rents on the death of her father. She showed great business talent and took a keen personal interest in the poor upon the estate. Although greatly occupied by such duties she again took to writing, beginning her last novel *Helen* about 1830. This scarcely had the success of her earlier stories as her style had gone out of fashion. She began to learn Spanish at the age of seventy. During the famine of 1846, Miss Edgeworth did her best to relieve the sufferings of the people and some of her admirers in Boston, Mass., sent one hundred and fifty barrels of flour to "Miss Edgeworth for her poor." In April, 1849, she welcomed the appearance of Macaulay's *History* in which a complimentary reference is made to her in an enthusiastic letter to an old friend, Dr. Holland. Maria Edgeworth died in May, 1849. She was of diminutive stature, and apparently not beautiful. Scott said of her that her appearance faithfully represented the combined vivacity and good sense and amiability of her character.

JANE AUSTEN (1775 - 1817)



NOVELIST. Was born at Steventon, near Basingstoke, December 16, 1775. Her father, George Austen, was rector of Deane and Steventon. He was married in 1764 to Cassandra, youngest daughter of the Rev. Thomas Leigh, and niece of Theophilus Leigh, for more than fifty years Master of Balliol. Jane was the youngest of seven children. For the first twenty-five years of her life Jane Austen lived with her family at Steventon. She took part in private theatricals given in a barn in summer and the dining

room in winter, and she occasionally visited Bath, where her uncle, Dr. Cooper, vicar of Sonning, lived for some years with his family. Her father took pupils to increase a modest income, and Jane learned French, a little Italian, could sing, and was dexterous with her needle, being "especially great in satin-stitch." She read standard literature, was familiar with the *Spectator*, minutely acquainted with Richardson; fond of Johnson and Cooper, and specially devoted to Crabbe. In later years she was charmed with Scott's poetry and admired the first Waverley novels. In 1816 her health broke down, and in May, 1817, she moved to Winchester to be near Mr. Lyford, a doctor of reputation. She took lodgings in College Street where she was nursed by her sister and attended by her two brothers who were clergymen in the neighbourhood. She died on July 18, 1817, and was buried in the centre of the North Aisle of Winchester Cathedral. Jane is described as tall, slender and remarkably graceful; she was a clear brunette with a rich colour, hazel eyes, fine features and curling brown hair. Her domestic relations were delightful and she was specially attractive to children. Jane began to write stories in her childhood. Many had been written before she was sixteen. She began *Pride and Prejudice* in October, 1796, and finished

it in August, 1797, having already written *Eleanor* and *Marianne*. *Northanger Abbey* was written in 1798. *Sense and Sensibility* was begun in November, 1797. Between February, 1811 and August, 1816, she wrote *Mansfield Park*, *Emma*, and *Persuasion*. Miss Austen's genius received little recognition during her life.

LADY HESTER STANHOPE (1776-1839)

KNOWN as "Chatham's fiery granddaughter"; may be regarded as the forerunner of adventurous women travellers. Lady Hester Stanhope spent her early years with her grandmother, Lady Chatham, at Burton Pynsent, Somerset, where she became famous for her skill in breaking in vicious horses and for adventurous deeds generally. Then came a period when she acted as secretary to her uncle William Pitt, and made an imposing hostess at his political receptions in London. After her uncle's death, Lady Hester



started on her travels, spending some time in Europe, chiefly at Constantinople, and finally set out for Syria. She was shipwrecked off the coast of Rhodes, and lost all her money and jewelry. Nothing daunted, she returned to England, realized her remaining property, and again set out for her Eastern goal. Over the wandering Arab tribes she gained, in time, such a powerful influence as to be regarded in Western Asia as a kind of Queen of the Desert. The six volumes of her *Travels* and *Memoirs* are marvellous reading enough, and one vividly realizes this woman of majestic figure, with a face of commanding expression and awful whiteness, dressed like an Emir, riding astride her Arab horse at the head of fierce bands of Bedouin warriors. She was marching through the desert along with the tribe to which she had allied herself, when she became aware that a hostile force was about to attack her friends, because of her presence among

them. With determined heroism she resolved to withdraw from their midst and rode off into the desert without a single attendant. When she had left her friends far behind, a band of ferocious Bedouins suddenly surrounded her. As the foremost horseman advanced with spear outstretched, the Queen of the Desert rose in her stirrups, withdrew the yashmak, revealed her awful face, and, waving her arm, disdainfully cried, "Avaunt!" The would-be-assassin fled; but the sequel spoils the force of the story, although it does not impair Lady Hester's valour; the attacking party were her own friends, who had come in disguise to test her courage. This intrepid lady traveller established a fortress and refuge for the persecuted and distressed at a disused convent on one of the hills of Lebanon. Here she developed into a kind of Cassandra, dabbled in the black arts, and figured as a prophetess. When Mr. Kinglake visited her there he found her a huge, gaunt woman of sixty, with commanding features, which reminded him of Chatham, dressed in Oriental male attire, a turban of pale cashmere shawls around her head, and ruling her Albanian guard with a rod of iron. She admitted neither books nor newspapers into her fortress, her only food was milk, which possibly accounted for the astonishing whiteness of her face; and her one luxury was smoking, which she indulged in sitting, Eastern fashion, upon the floor. She was reduced to great privation in her last years, and died without a single attendant of her own sex or nationality near her; both her temporal sway and prophetic power over the Arab tribes having gone also. This extraordinary woman was, in her own way, both kind and good. "Show me," she would say, "where the poor and needy are, and let the rich shift for themselves."

ELIZABETH FRY (1780 - 1845)

PHILANTHROPIST, the third daughter of John Gurney, of Earlam Hall, near Norwich, was born in 1780, died at Ramsgate, 1845. In her eighteenth year a sermon preached by William Savery, an American Quaker at Norwich, had the effect of turning her attention to serious things, and making her adopt decided views on religious matters. About this time also she made the acquaint-

ance of Joseph Fry, a London merchant and a strict Quaker, to whom she was married in 1800. In 1810 she became a preacher among the Friends. Having paid a visit to Newgate in 1813, she was so impressed by the scene of squalor, vice, and misery which she there witnessed, that the amelioration of prison life became with her a fixed object. In 1817 she succeeded in establishing a ladies' committee for the reformation of women-prisoners in Newgate, along with a school and manufactory in the prison, the results of which proved eminently satisfactory. These improvements were shortly afterwards introduced by her means into other prisons. In the pursuit of her philanthropic labours she made tours through various parts of the United Kingdom, and also visited France, Belgium, Germany, and Holland.



ELIZABETH BARRETT BROWNING (1809 - 1861)

ENGLISH poetess; born at Burn Hall, Durham, in 1809; died at Florence, 1861. Her father Edward Moulton took the name of Barrett on succeeding to some property. She grew up at Hope End, near Ledbury, Herefordshire, where her father possessed a large estate. Her bodily frame was from the first extremely delicate, and she had been injured by a fall from her pony when a girl, but her mind was sound and vigorous, and disciplined by a course of severe study of the classics. When only seventeen she published *An Essay on Mind* with other poems. A money catastrophe compelled her father to settle in London, and her continued delicacy received a severe shock by the accidental drowning of her brother, causing her to pass years in the confinement of a sick-room. Her health was at length partially restored, and in 1846 she was married to Robert Browning, soon after which they settled in Italy, and continued to reside for the



most part in the City of Florence. Her *Prometheus Bound* (from the Greek of Aeschylus) and *Miscellaneous Poems* appeared in 1833; *The Seraphim* and other poems in 1838. In 1856 a collected edition of Mrs. Browning's works appeared, including several new poems, and among others *Lady Geraldine's Courtship*. *Casa Guidi Windows*, a poem on the struggles of the Italians for liberty, in 1848-9, appeared in 1851. The longest and most finished of all her works *Aurora Leigh*, a narrative and didactic poem in nine books was published in 1857. *Poems Before Congress* appeared in 1860, and two posthumous volumes *Last Poems*, 1862, and *The Greek Christian Poets and the English Poets* (prose essays and translations) 1863, were edited by her husband.

CHARLOTTE BRONTË (1816 - 1855)

(AFTERWARDS MRS. NICHOLLS), English novelist, born at Thornton, in Yorkshire, April 21, 1816, died at Haworth, March 31, 1855. She was the third daughter of the Rev. Patrick Brontë, rector of Thornton, from which he removed in 1820, on becoming incumbent of Haworth, a moorland village in the West Riding of Yorkshire, about four miles from Keighley. Her mother died soon after this removal, and her father, an able though eccentric man, brought up Charlotte and her sisters in quite a Spartan fashion, inuring them to every kind of industry and fatigue. After an education received partly at home and partly at neighbouring schools, Miss Brontë became a teacher and then a governess in a family. In 1842 she went with her sister Emily to Brussels, with a view to acquiring a knowledge of the French and German languages, and she subsequently taught for a year in the school she had attended there. In 1844

arrangements were made by her and her sisters Emily and Anne to open a school at Haworth, but no progress was ever made with their scheme. They resolved now to turn their attention to literary composition; and in 1846 a volume of poems by the three sisters was published, under the names of Curren, Ellis and Acton Bell. It was issued at their own risk, and attracted little attention, so they quitted poetry for prose fiction, and each produced a novel. Charlotte (Curren Bell) tried to publish *The Professor* but



it was everywhere refused, and was not given to the world till after her death. Emily (Ellis Bell) with her tale of *Wuthering Heights*, and Anne (Acton Bell) with *Agnes Grey* were more successful. Charlotte's failure, however, did not discourage her, and she wrote *Jane Eyre* which was published in Oct., 1847. Its success was immediate and decided. Her second novel *Shirley* appeared in 1849. Previous to this she had lost her two sisters, Emily dying on December 19, 1848, and Anne on May 28, 1849 (after publishing a second novel *The Tenant of Wildfell Hall*). In the autumn of 1852, appeared Charlotte's third novel, *Villette*. Shortly after, she married her father's curate, the Rev. Arthur Bell Nicholls, but in nine months died of consumption.

VICTORIA (1819 - 1901)

QUEEN of the United Kingdom of Great Britain and Ireland and Empress of India. Grand-daughter of George III, and only child of George III's fourth son, Edward Augustus, Duke of Kent, and Mary Louisa Victoria (fourth daughter and youngest child of Francis Frederick Antony, reigning duke of Saxe-Coburg-Saalfeld). Queen Victoria was born at Kensington Palace, May 24, 1819, and was baptized Alexandrina Victoria. Her early education was undertaken by Fraulein Louise Lehzen (later created Han-



overian baroness) and from 1827 by the Rev. George Davys and many tutors and mistresses under his supervision. Music and art were her favorite studies. In 1830 the Duchess of Northumberland was appointed her governess. She succeeded to the throne on June 20, 1837, on the death of her uncle, William IV. The Queen met her first Privy Council on the day of the King's death and she was formally proclaimed on the following day. She was instructed in the duties of her station by Lord Melbourne, the

Prime Minister, and Leader of the Whig Party, and he also undertook the duties of Private Secretary for all public business. On November 20 she opened her first Parliament, reading her own speech, as was her custom, until her widowhood, whenever she attended in person. Her Coronation took place on June 28, 1838, and she married her first cousin, Prince Albert of Saxe-Coburg (who afterwards received the title of Prince Consort) on Feb. 10, 1840. Balmoral Castle was begun in 1852, where Queen Victoria spent part of every spring and autumn during the rest of her life. The Crimean War and Indian Mutiny took place during her reign. In June 1856 the Queen instituted the Victoria Cross for acts of conspicuous valour in war, and herself decorated the first recipients in June, 1857. Prince Consort died on December 14, 1861, and the Queen went into deep mourning and retirement for two years. Jubilee Public ceremonies were held on June 21, 1887. On July 6 of the same year Queen Victoria laid the foundation stone of the Imperial Institute, which was erected by public subscription to the memory of fifty years of her reign. On June 22, 1897, she took part in the State Procession through London to celebrate her Diamond Jubilee, the completion of the sixtieth year of her reign. She died on Jan. 22, 1901, and was buried at Frogmore.

GEORGE ELIOT (1819 - 1880)

MARY ANN CROSS, novelist. Born November, 1819, at Arbury Farm in the Parish of Chilvers Botton, Warwickshire. Her father, Robert Evans (the son of a builder and carpenter in Derbyshire) became agent of Francis Newdigate for estates in Derbyshire and Warwickshire. Robert Evans, a man of great physical strength and distinguished for his integrity and skill in his business, is partly portrayed in the *Adam Bede* and *Caleb Garth* novels of his daughter. His second wife gave some hints for Mrs. Poyser in *Adam*



Bede. The early part of the *Mill on the Floss* is in substance autobiographical, although the author was anxious to avoid too close adherence to facts. She aimed at transfiguration rather than reproduction. Mary Ann was not precocious as a child, preferring play to reading, but her development was certainly not slow. When five years old she was sent with her sister to a boarding school at Attleborough, Warwickshire, whence in her ninth year they were transferred to a large school kept by Miss Wallington at Nuneaton. Miss Lewis, the principal governess, became her intimate friend and corresponded with her for years. Mary Ann now developed a passion for reading. Miss Lewis helped to influence the child's growing religious feeling in the direction of evangelicalism. In 1832 Mary Ann was sent to Miss Franklin's school at Coventry, where her musical gifts were strongly shown, though a display of them was restricted by agonies of shyness. She left school finally in 1835 and her mother died in the summer of 1836. Mary Ann then took charge of her father's household and became an accomplished manager. She spent much time in organizing clothing clubs and other charitable works. Mary Ann had learned Italian and German, and could read Latin and Greek. In 1843 Miss Brabant, a friend of Mary Ann's, handed over to her the

translating of Strauss' *Life of Jesus*. The task was very laborious and though not strong Mary Ann completed the work and the translation was published in June, 1846. During the next few years she was much occupied with attendance upon her father, whose health was failing, and after his death, in 1849, she inherited the small income. She visited the Continent and stayed for a short time with some friends at Geneva, after which she made her home with the Brays in England. In 1851 she went to board with the Chapmans in the Strand, London, where she acted (until 1853) as Assistant Editor of the "Westminster Review." She formed an alliance with George Henry Lewes, editor of the "Leader," a man of extraordinary versatility and acuteness, a most brilliant talker, who undertook all business matters with publishers, etc., for Mary Ann. In 1857 she wrote *Adam Bede*, in 1858 the collected series of *Scenes of Clerical Life* appeared. In some respects this latter was never surpassed by the author. The first volume of *The Mill on the Floss* was finished in 1859 and the third in March, 1860. It appeared in April of that year, and six thousand copies were sold by the end of May. *Silas Marner* appeared in 1861; this has often been regarded as her most perfect composition. Mary Ann's Sunday receptions were the only occasions on which she was ever seen except by those who belonged to her most intimate circle. She shrank from crowds and display. Her book *Romola* was published in 1862, and *Middlemarch* in 1871. Her last novel *Daniel Deronda* was published in 1876. Lewes died in 1878 and for many weeks Mary Ann saw no one and neither read nor wrote letters. Later she occupied herself in preparing Lewes' unfinished writings for the press and founded in his memory the George Henry Lewes Studentship. In 1867 Mr. Herbert Spencer had introduced Lewes to Mrs. Cross and her family, and later Mary Ann met Mrs. Cross and her son (who was a banker in New York) at Rome. A marriage with Mr. Cross was arranged in April, 1880, and after travelling on the continent they returned to live in Chelsea. Mary Ann caught a chill at a concert and her powers rapidly failed. She died in December, 1880. In estimating her literary genius, Mrs. Craigie says: "George Eliot's exposition of the upper and middle class minds of her day is a masterpiece of scientific psychology."

FLORENCE NIGHTINGALE (1820 - 1910)

REFORMER of hospital nursing. Born at the Villa la Columbaia, Florence, May 12, 1820. She was the younger of two daughters and was named after the city of her birth. Her father, William Edward Nightingale (1794-1874) was the son of William Shore a banker at Sheffield. He was a highly cultured country gentleman of ample means and a great lover of travel. When he came of age on February 21, 1815, he assumed by royal sign-manual, the surname of "Nightingale" on inheriting the Derbyshire estates of Lea Hurst and Woodend of his mother's uncle, Peter Nightingale. On June 1, 1818, he married Frances, daughter of William Smith, a strong supporter of the abolition of slavery. Florence Nightingale's first home was at her father's house Lea Hall, Derbyshire. About 1825 the family moved to Lea Hurst, which Nightingale had just built. In 1826 he bought Embley Park in Hampshire, serving in the office of High Sheriff of that county in 1828. It became the custom of the family to spend the summer at Lea Hurst and the winter at Embley Park with an occasional visit to London. Miss Nightingale enjoyed under her father's roof a liberal education, but she chafed at the narrow opportunities of activity offered to girls of her station in life. She engaged in cottage visiting and developed a love of animals. But her chief interest lay in tending the sick. Anxious to undertake more important responsibilities than home offered her, she visited hospitals in London and the country with a view to finding what scope for activity was offered. Nursing was then reckoned in England a menial employment needing neither study nor intelligence; nor was it viewed as a work of mercy or philanthropy. Miss Nightingale's hospital visits seem to have begun in 1844 and were continued at home and abroad for eleven years. A visit to the Institute of Protestant Deaconesses at Kaiserwerth on the



Rhine near Dusseldorf convinced her of the possibilities of making nursing a calling. Next year she spent some four months at Kaiserwerth and went through a regular course of training as a sick nurse. On returning home she published a short account of Kaiserwerth. There followed further visits to London hospitals, and, in 1852, she inspected those of Edinburgh and Dublin. A great part of 1853 was devoted to various types of hospitals in Paris. On August 12, 1853, she became Superintendent of the Hospital for Invalid Gentlemen in Chandos Street, London. Miss Nightingale moved the Institution to Harley Street, and in 1910 this was resettled at Lisson Grove, London, and was named after Miss Nightingale. In March, 1854, the Crimean War broke out and the reports of the sufferings of the sick and wounded in the English camps stirred English feeling to its depths. On October 14, 1854, Miss Nightingale offered her services to the War Office. Before her offer reached her friend, Sidney Herbert, then Secretary of State for War, he himself had written to her on the same day and proposed that she should go out to the Crimea. On October 21, within a week of receiving Herbert's letter, Miss Nightingale embarked for the Crimea with thirty-eight nurses (ten Roman Catholic sisters, eight Sisters of Mercy of the Church of England, six nurses from St. John's Institute, and fourteen nurses from various hospitals). Scutari was reached on November 4, on the eve of the Battle of Inkerman. Miss Nightingale's official title was "Superintendent of the Female Nurses in the Hospitals in the East," but she came to be known generally as "The Lady in Chief." Miss Nightingale's difficulties at Scutari are incapable of exaggeration. Before the end of the year Miss Nightingale had put Scutari Barrack Hospital in fairly good order. In December a reinforcement of forty-six nurses was sent out. She allowed no women but herself to be in the wards after 8 o'clock at night, and she alone bore the weight of the responsibility and won the ardent devotion of the wounded men. After fighting cholera and typhus fever among the patients, sanitary reforms were carried out at Miss Nightingale's persistent entreaties to the War Office. Conditions improved so much that Miss Nightingale was able, later, to visit hospitals at and near Balaclava. Here she sustained an at-

tack of Crimean fever, after which she returned to Scutari and resumed her work there. It was not until August, 1856, that she returned home. In September, 1856, she visited Queen Victoria and the Prince Consort at Balmoral and put before them an outline of the reforms needed in the military hospital system. The only recognition of her services which Miss Nightingale would sanction was the inauguration of a Nightingale Fund for the purpose of founding a training school for nurses. The result was the founding of the Nightingale School and Home for Nurses at St. Thomas' Hospital. Although Miss Nightingale's health and other occupations did not allow her to accept the post of Superintendent of the school, she watched its progress with practical interest. Her annual addresses to the nurses were printed for private circulation. The example thus set was followed by other great hospitals. In 1859 an Army Medical College was opened in Chatham with her approval; the first Military Hospital was established in Woolwich in 1861, and an Army Sanitary Commission was established in permanence in 1862. During the American Civil War of 1861-5, and the Franco-German War of 1870-1, her advice was sought by the governments concerned. Miss Nightingale had a hand in establishing the East London Nursing Society in 1874, the Workhouse Nursing Association, and the National Society for Providing Trained Nurses for the Poor, and later the Queen's Jubilee Nursing Institute. In 1857, on the outbreak of the Indian Mutiny, Miss Nightingale offered her assistance in spite of bad health, but she did not go out. She received the Order of Merit in 1910, which was then, for the first time, bestowed upon a woman. In 1908 she was awarded the Freedom of the City of London, hitherto bestowed on but one woman—Baroness Burdett-Coutts. She died at her house in South Street, Park Lane, London, on August 13, 1910, at the age of 90. Miss Nightingale raised the art of nursing in England from a menial employment to an honoured vocation.

MRS. JOSEPHINE E. BUTLER (1828 - 1906)

SOCIAL Reformer. Born at Millfield Hill, Glendale, Northumberland. Josephine was much influenced in girlhood by her father's strong religious and ethical convictions. She was educated at



home, save for a short time at the boarding school of Miss Tydey at Newcastle on Tyne. She studied much Italian and English literature. On January 8, 1852, she married George Butler, then engaged in tuition at Oxford. The first five years of her married life were spent at Oxford, whence she moved successively to Cheltenham, Liverpool and Winchester, where her husband held in turn educational or ecclesiastical appointments. From an early period, Mrs. Butler moved with what she believed to be a di-

vine call, devoted her energies to the moral elevation of her sex. She supported, in its early stages, the movement for the higher education of women, but after the accidental death before her eyes of her youngest child and only daughter, she concentrated her efforts on the protection and reclamation of women subjected to vicious influences. Having settled in Liverpool in 1866 she visited women in the workhouse and helped to establish homes and refuges for the drifting population of work girls and fallen women. Mrs. Butler was very active in securing the repeal of the Contagious Diseases Acts of 1864, 1866, and 1869. These she considered unjust in their treatment of women, and it was not until March, 1883, that she finally secured a total repeal. In 1896 Mrs. Butler published an account of the conflict in *Personal Reminiscences of a Great Crusade*. Meanwhile she had extended the agitation for a fairer handling of women to the Continent, where her zeal evoked much active sympathy. She visited France, Italy and Switzerland, and on her return to London formed a committee for the suppression of the "white slave traffic." It was largely through her influence that the law affecting the state regulation of vice was reformed in Switzerland, Holland, Norway, France and Italy. In 1886 the serious illness of her husband prevented Mrs. Butler from taking up further public activity.

After her husband's death at Winchester in 1890, Mrs. Butler went to live near her son in Northumberland, where she died in 1906.

CHRISTINA ROSSETTI (1830 - 1894)

POETESS. Younger daughter of Gabriele and Lavinia Rossetti. Christina was born in Charlotte Street, Portland Place, London, in December, 1830. Her brother was Dante Gabriel Rossetti, the poet. Christina enjoyed the same educational advantages as the rest of the family. Her first recorded verse, addressed to her mother on the latter's birthday, was written in April, 1842, and was printed at the same time by her grandfather, Gaetano Polidori, at his private press. A little volume of verse was printed in the same manner in 1847, and when her brothers and their friends established *The Germ* in 1850, Christina, although only nineteen, contributed several poems of great beauty under the pseudonym of "Ellen Alleyne." She took her full share in meeting the distressed circumstances which shortly befell the family through the illness of her father, and gave lessons in Italian, a language in which, like her brothers, she composed with as much freedom as in English. After a while she was able to devote herself to domestic duties and works of charity. Miss Rossetti's temperament was profoundly religious and she found much congenial occupation in church work and the composition of devotional manuals and works of religious edification. As an ardent Italian patriot she could not well become a Roman Catholic, but her devotion assumed a high Anglican character. This had the unfortunate result of causing an estrangement between herself and her suitor. This circumstance explains much that would otherwise be obscure in her poetry and accounts for the melancholy and even morbid



character of most of it. In her first published volume *Goblin Market and other Poems* (1862) she attained a height which she never reached afterwards. Her *Goblin Market* is original in conception, and style, and the structure is as imaginative as *The Ancient Mariner*. *The Prince's Progress* (1866) and *A Pageant* (1881) are greatly inferior but are accompanied by poems of great lyrical beauty. *Dream Life, An End, L. E. L., An Apple Gathering, A Birthday*, may be cited as examples of perfect lyrics, and there are many others. She had also a special vocation for the sonnet and her best examples rival her brother's, gaining in ease and simplicity what they lose in stately magnificence. After writing *Commonplace* (stories) in 1870 and *Sing Song* (nursery rhymes) in 1872, she devoted herself mainly to the composition of works of religious edification, which obtained wide circulation. Christina Rossetti long led the life of an invalid. She died of cancer after a prolonged illness at her residence in Torrington Square, London, on December 29, 1894.

DAME MILLICENT FAWCETT (1847 - 1929)



SEVENTH child of Newson Garrett; born in Aldeburgh, Suffolk, England, June 11, 1847. Before twenty, she married Henry Fawcett, professor of political economy at Cambridge. Mr. Fawcett was blind; he never saw his wife, but with her aid he earned the title of "Member for India"; and he became a remarkably successful Postmaster General. She shared his interests in economics and herself published books on that subject, including *Political Economy for Beginners* and *Tales in Political Economy*.

During her residence at Cambridge, they both worked hard for the extension of university education for women. She was also associated with the movement to open the medical profession to

women. But her special task was that of political enfranchisement for women, to which cause she dedicated herself. She became its recognized leader. Progress was slow, broken by successive disappointments. Mrs. Fawcett never lost her courage, her faith, her temper, or her sense of humour. She inculcated her courageous spirit on her followers, when one suffrage bill after another, during a campaign of fifty years, was talked out or laughed out. She was rewarded by success, and by the lifelong devotion of her followers. During the South African War, Mrs. Fawcett and her daughter were appointed to investigate the charges against the administration of the concentration camps for Boer women and children. In 1919 she retired from the Presidency of the National Union of Women Suffrage Societies. Mrs. Fawcett was created Dame of the Order of the British Empire in 1925. Her death occurred in London.

DAME ELLEN TERRY (1848 - 1928)

ELLEN ALICE TERRY was born at Coventry, England, February 27, 1848. Her parents, Mr. and Mrs. Benjamin Terry, were well-known provincial actors. At the age of eight, Ellen was engaged by Charles Kean to play Mamillius in *The Winter's Tale*. She remained in his company for some years, acting, among other parts, Puck in *A Midsummer Night's Dream* and Arthur in *King John*. Even in those early days she evidenced the characteristics that made her irresistible in her prime—roguish comedy in Mamillius and Puck, pathos in Arthur, and personal charm in all three. When Kean gave up the Princess' Theatre in 1860, Ellen Terry went to the provinces in search of experience. She returned to London in 1863 to play at the Haymarket; it was there that she first played Beatrice in *Much Ado About Nothing*. In 1864



she married G. F. Watts, the painter, who was nearly thirty years her senior. In 1865 they parted. In 1867 she returned to the stage at the Queen's Theatre in Long Acre, where for the first time, she acted with Henry Irving. Miss Terry's greatest achievements were her portrayals of Portia and Beatrice. In 1878 Henry Irving engaged her as his leading lady and for the next thirteen years they acted together almost without a break. Her first part under the new arrangement was Ophelia, and it says much for Irving's power, and for the loyalty of Terry, that at her very first appearance under his management, a born comedienne should achieve a triumph in the pathetic part of Ophelia. In June, 1906, the fiftieth anniversary of Miss Terry's first stage appearance was celebrated at the Theatre Royal, Drury Lane, amid fervent enthusiasm. In May, 1922, Miss Terry received the honorable degree of LL.D. at St. Andrews. In the New Year honours of 1925 she received the Grand Cross of the Order of the British Empire. When writing her obituary the LONDON TIMES said: "Ellen Terry was a woman of genius, but her genius was not that of the brain so much as of the spirit and the heart. She was a poem in herself—a being of exquisite and mobile beauty. On the stage or off she was like the daffodils that set the poet's heart dancing."

MRS. GEORGE NATHANIEL CURZON (1868 - 1906)

(MARY VICTORIA LEITER) Mrs. Mary Victoria Leiter Curzon was born at Chicago, Illinois, daughter of Levi Z. and Mary Theresa (Carver) Leiter. She was serious and earnest, studious and ambitious, and was well equipped for the place in life she was to fill. For a time she attended the Madam Burr school in Washington, D. C. On April 22, 1895, she was married to Hon. George Nathaniel Curzon. That same year Mr. Curzon was made Under Secretary of State for Foreign Affairs and Privy Councillor, and re-elected to his seat in Parliament. Mrs. Curzon entered into the English political campaign with a zest that delighted everyone. She accompanied her husband when he addressed the people, and she drove through the district seeing the wives of his constituents. Two daughters were born to them during the four years spent in England. In the

summer of 1898 Lord Curzon was appointed Governor-General of India, and on December 30 they landed in Bombay, and a few days later, in Calcutta. In both places they were enthusiastically received. An Indian poet, in lines of welcome to Lord Curzon, spoke of his wife as

"A rose of roses bright,
A vision of embodied light."

Not only by her youth, beauty and social graces, did she endear herself to the people of India, but, with an appreciation of their position and duty to their subjects, both

Lord and Lady Curzon investigated personally, the conditions of sufferers in the plague-stricken districts, and provided for their care. Lady Curzon passed away in 1906.



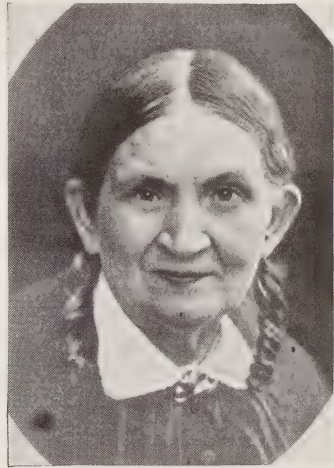


Finland

Selected by L. AITRONE, Minister of Finland

FREDRIKA RUNEBERG (1807 - 1879)

AUTHORESS, pioneer of the feminist movement in Finland. Fredrika Runeberg, *née* Tengström, was born in 1807 in the city of Pietarsaari. Very early she showed literary talent, writing small poems and tales, even as a child. At the age of twenty-three she became the wife of Johan Ludvig Runeberg, Finland's national poet and the greatest poet the country has produced. The life of Mrs. Runeberg was full of toil and care; seven sons were born of the marriage, and the economic conditions of the family



were far from bright. At first, the Runebergs lived in Helsinki, but soon they moved to the near-by city of Porvoo, where Runeberg was active as a teacher in the high-school. Fredrika Runeberg died in 1879, a few years after the death of her husband. Fredrika Runeberg is known not only as the self sacrificing wife of a great poet, but also as an independent author. She published, in the papers and, in 1861, in the form of a book, various *Dreams and Pictures*, in which the position of woman and her participation in public life are advocated. She also wrote the first historical novels written in Finland. In her writings she used the Swedish language. Her character was quiet and modest; increasing deafness contributed to her reserve. Her inner life was rich and refined; she had a warm heart and a keen intellect. She will always have a place among Finland's remarkable women.

MINNA JOHNSON CANTH (1848 - 1897)



AUTHORESS, social reformer, pioneer of the feminist movement in Finland. She was born in 1848 in the city of Tampere, where her father was foreman at a cotton-factory. Later the family moved to Kuopio, another provincial city. There, Minna was graduated from a girls' high school and then entered the teachers' seminary in Jyväskylä, the first of its kind in Finland. In Jyväskylä she was married to Mr. J. F. Canth, one of the teachers in the seminary. Left a widow with eight children, she moved back to

Kuopio, conducting, during the rest of her life, a large business concern. Minna Canth died in 1897 at the age of fifty-three. Here the real literary career of Minna Canth began. She first attracted attention by a drama called *Burglary*, which treated of peasant-life and was performed at the national theatre in Helsinki (Helsingfors). Soon, however, she devoted herself wholeheartedly to the social ideas of the eighties, particularly to the feminist and labor movements. Her most forceful production during this period is a drama called *The Worker's Wife*, 1885. Later, the tendency of her work underwent a change; she ceased solely to blame the external conditions, admitting that an improvement must take place, also, in the human hearts themselves. Her best and most profound production of this last period was the drama *Anna-Liisa*, 1895. Minna Canth was one of the most prominent representatives of the realistic school in Finland. She excelled, above all, as a dramatist, but has also written tales and novels. Her importance is considerable also as a pioneer of social reforms, and the feminist movement, especially, is greatly indebted to her.

ALEXANDRA GRIPENBERG (1857 - 1911)

AUTHORESS, leader of feminist movement. Alexandra Gripenberg, daughter of Senator, Baron J. U. S. Gripenberg, was born in Kurkijoki in 1857. She received a very good education and early showed literary talent. In the eighties she published, in the Swedish language, several collections of tales, advocating temperance, morality and woman's rights. During a journey to England in 1887 she received a powerful impulse from the feminist movement there, and the next year she took part in a women's congress in Washington, D. C. From then on, she devoted all her energy to this movement. For twenty years she was president of the oldest Finnish society for the promotion of women's rights, and established, in Finland, a national branch of the International Council of Women. When the woman's suffrage was introduced in Finland in 1906, Alexandra Gripenberg became a member of the Diet, continuing to work for the ideas close to her heart. She also took effective part in the international feminist movement, appearing at several international congresses. She is the author, in the Finnish and Swedish languages, of an extensive history of the feminist movement. Alexandra Gripenberg died in 1911.



SOPHIE MANNERHEIM (1863 - 1928)

REFORMER of the training of nurses in Finland. Sophie Mannerheim, daughter of Count K. A. Mannerheim, was born in 1863 in Helsinki. She showed, early, an interest in nursing and completed her practical studies at the St. Thomas Hospital in England. In 1904 she was appointed Head Nurse of the General Chirurgic Hospital in Helsinki, which position she held until



her death in 1928. It became her task to conduct the training of future nurses, and through her initiative the courses were changed, to comprise three years. Sophie Mannerheim was also the central figure in the Finnish Nurses' Society, acting as its president (1905-1926). She was internationally known, being offered honorary presidency in the International League of Nurses; she represented Finland at several congresses abroad. Social hygiene, especially children's welfare, lay on the heart of Sophie Manner-

heim, and through the influence of her work and noble, energetic personality, nursing has attained its due place in the esteem of public opinion.

MATHILDA WREDE (1864 - 1929)



"THE FRIEND OF PRISONERS." Mathilda Wrede was born in 1864 in Vaasa; her father, Baron Carl Gustaf Wrede, was governor of that province. At the age of eighteen she experienced a deep religious awakening. About this time she—quite accidentally—turned her attention to the fate of prisoners and began visiting them in the prisons. This was the beginning of a unique career which lasted half a century. The whole life of Mathilda Wrede was dedicated to prisoners and other sufferers. Not being wealthy

she lived simply, dividing everything among the poor. She visited the prisons regularly, speaking to the inmates chiefly of

religious matters; she had an incredible gift of softening even the most hardened criminals. She was a woman of great personal courage and a keen sense of humor. It was also her habit to visit the families of the prisoners whom she continued to help after their release, never avoiding any personal unpleasantness. "The Friend of Prisoners" died on Christmas morning in 1929, deeply loved by the poor and miserable. She had, indeed, lived up completely to her adopted motto: "MY LIFE, MY THOUGHTS, MY TIME, MY STRENGTH—ALL TO GOD AND TO THE SOULS OF MY FELLOWS."

ELIN WAENERBERG KALLIO (1859 - 1927)

PIONEER of women's gymnastics in Finland. She was born in 1859 in Helsinki. Her father was a high-school teacher, and she grew up in a deeply religious home. After finishing school, Elin, at the age of seventeen, graduated as a teacher of gymnastics. She established in Helsinki a women's athletic club, the first of its kind in northern Europe. She continued for forty years as the president of this club. After finishing her athletic training abroad, she was appointed teacher of gymnastics at the girls' high-school in Helsinki, a position she occupied until 1926. In 1886 she married a fellow-teacher, Mr. A. H. Kallio. She died in 1927. The importance of the life-work of Elin Kallio lies in the fact that she extended the interest for gymnastics to the masses of the people, established several athletic clubs for women and prepared teachers for them, and published valuable guide-books on the subject. Even during her life-time she was generally called the "Mother of woman's gymnastics in Finland."



France

Selected by GEORGES CAUJET

SAINTE GENEVIEVE (420 - 519)

THE city of Paris has adopted Sainte Genevieve as its patron sainte and her relics are still preserved in a church erected in her honor by Clovis. The faith of Genevieve is remembered as the touching weapon which protected Paris from destruction. Attila the Hun threatened to besiege the city, but Genevieve assured the inhabitants that God would protect them if they would pray. The miracle took place, and Attila destroyed Orleans without touching Paris. A second time she saved her people



from a terrible famine by securing grain for distribution among the poor and hungry. The time when the Merovian Kings paid tribute to her, is far distant, but she is still dear to the hearts of the Parisians. She was chosen by Puvis de Chavannes as a subject for the wonderful panels which he painted in the Panthéon.

ELEANORE D'AQUITAINE (1122 - 1204)

AFTER her marriage, she accompanied Louis VII, King of France, to Palestine, but her intimacy with Raymond de Poitiers and Saladin resulted in a divorce. She then married Henry II, Duke of Normandy, bringing with her, as dowry, Poitou and Guyenne. Her son, Richard the Lion-Hearted, received Guyenne and did homage for it to the King of France. As a



result of instigating her sons to rebel against their father, she was sent to prison, where she was obliged to remain for fourteen years. Liberated by her son Richard, she lived a life of self denial, going from city to city, setting free many prisoners. She showed great magnanimity in forgetting her desire for revenge and devoting all her energy toward the accomplishment of good deeds. Her old age atones magnificently for the sins of her youth, and she ranks among the most romantic characters of history.

BLANCHE DE CASTILLE (1188 - 1252)



DAUGHTER of the King of Castille, Blanche de Castille became the wife of Louis VIII and the mother of eleven children, whom she brought up so religiously that two of them were beatified. Courageous and intelligent, she frustrated all conspiracies against her power. She was rendered famous by the love which the Count de Champagne, and the Cardinal Romor bore her. She was twice regent of France, during the youth of Louis IX, and during the Crusades. She died in 1252, leaving only regret

in the kingdom. The integrity of her character and her firmness were renowned; it was she who spoke the famous words to her son: "I would rather see you dead than sullied by the perpetra-

tion of crime." Shakespeare's *King John* eulogizes this incomparable queen.

JEANNE D'ARC (1412 - 1431)

A HUMBLE peasant exalted in religious faith, Jeanne d'Arc was the glorious incarnation of French patriotism. At the head of a small troop, she succeeded in delivering Orleans, occupied by the English, and in forcing them out of the kingdom, after overcoming them at Patay. Through her aid Charles VII was crowned King at Reims. Betrayed by her people, she was taken by the Bourguignons and sold to the English, who, after a trial wherein she was declared a heretic, burned her at the stake in the square of the Vieux-Marché at Rouen. Deliverer of the national soil, she won the admiration of all through her courage, and even her enemies wept for her, saying: "We have burned a saint." Beatified in 1909, she was canonized in 1920, and her birthday has become the second national holiday of France.



MADAME DE RAMBOUILLET (1588 - 1665)

CATHERINE DE VIVONNE, wife of the Marquis de Rambouillet, influenced the literature and the language of her time, being the first woman to have a Salon. Here she received the greatest people of the day, Voltaire, Ménage, Corneille and Madame de La Fayette. This Salon did much toward refining speech and manners. Molière ridiculed the "Précieuses Ridicules," but it must be admitted that the most exquisite characters of French society were influenced by the Salons, and it is to the credit of Madame de Rambouillet that she was responsible, to a certain extent at least, for the fame of La Rochefoucauld, Madame de



the individuality, the beauty, and picturesqueness of that held at the Hotel de Rambouillet.

Maintenon, and the charming Ninon de Lenclos. All these celebrities "composed a select court, numerous without confusion, modest without constraint, learned without pride, polite without affectation." The great influence of Madame de Rambouillet lasted almost into the middle of the seventeenth century, when Louis XIV began to inaugurate the glory of his own court and would brook no social rival. Of all the salons of old France there is none other which possesses the glamor, the coloring,

MADELEINE DE SCUDÉRY (1607 - 1701)



MADELEINE DE SCUDÉRY, the Sappho of her century, was commonly called the "Illustrious Sappho" by her friends, who marveled at her wit. Admitted to the best literary circles of Paris, she turned to writing as a means of earning a livelihood, an ambitious project at any time, but particularly so in the XVIIth century. Her undeniable talent won her many friends and benefactors, among them Christina of Sweden and Louis XIV of France; each left her a pension, and the Cardinal Mazarin granted

her an annuity. An amusing anecdote is told about her. Having stopped at a little inn with her brother, she was discussing with him the plot of a novel which they were writing together. Part

of the conversation was overheard, and as they had decided to poison the hero, a prince, they were arrested and taken to Paris, where they were kept in jail until they could prove their innocence.

ANNE D'AUTRICHE (1601 - 1666)

No reader of Dumas's *Three Musketeers* fails to fall in love with that admirable daughter of Spain, who married Louis XIII, King of France. She was so admired by the Duke of Buckingham, that he did not hesitate to create discords between England and France that he might return to Paris as Ambassador. While Queen-regent of the kingdom during the minority of Louis XIV she entrusted his education to the prime minister, Mazarin. She was always willing to sanction all good things, once convinced that they were right. Anne d'Austriche prepared the way for the reign of the great King Louis XIV by her intelligence, and was, to a large extent, responsible for the glory of her son, who, undoubtedly, became the most powerful and the most famous King of France. She was buried at St. Denis and this epigraph preserves the memory of this exceptional woman: "SISTER, WIFE, MOTHER, DAUGHTER OF KINGS."



MADAME DE LA FAYETTE (1634 - 1692)

OF a noble family, Madame de La Fayette was renowned for her literary talent and for her wit. Ménage, La Fontaine and many others were frequent guests at her home. La Rochefoucauld said of her that her judgment was far above her wit and that she loved truth in everything, and was without dissimulation. These traits of character, alone, would give her a place of honor



Duchess of Savoy, and that she played an important rôle at the court of Louis XIV.

among the most remarkable women of the century. Her masterpieces, *La Princesse de Clève*, *Zaïde* and many others bring realism to the novel. She was the precursor of the psychological fiction writers of today. She has, also, left *Mémoires* which her sober and delicate way of writing render exceedingly attractive. She studied Greek, Latin and Italian. Her literary salon was the most aristocratic in Paris. Correspondence brought to light comparatively recently showed her as the acute diplomatic agent of the

ADRIENNE LECOUVREUR (1692 - 1730)



opinion was that she had been poisoned, she wore a double halo of glory and of love.

"QUEEN of comedians," Adrienne Lecouvreur was, from 1717 to 1730, star of the Comédie Française, where she did honor to the French stage through her genius. She had a passionate love for her art, and this was probably the cause of her success. Equal to the greatest on the stage, she is remembered as a woman of exceptional character, whose charm captivated even the most fastidious. Her regard for Maurice de Saxe places her among the great lovers of history, and after her mysterious death, public

LA CAMARGO (1710 - 1770)

IN THE art of dancing, La Camargo was such an outstanding priestess that her name will never be forgotten. As a child, she was brought to Paris by the Princess de Ligne and, in spite of her noble origin, prepared to dance at the Opera. Her teacher was so jealous of her that she refused to give her an opportunity to appear in public. One day, however, when one of the leading dancers was absent, La Camargo rushed out on the stage, danced and aroused such enthusiasm that she immediately reached



stardom. Her life was one of constant adventure and enchantment; innumerable lovers fought duels on her account, and she gained the favor of Richelieu, Duclos, D'Aubigny and Voltaire. Spending lavishly, smiling, loving and dancing, so she lived until her retirement from the stage. Then she had only a small pension but she accepted the reverses of fortune with great dignity, and devoted the rest of her life to charity.

MARIE ANTOINETTE (1755 - 1793)

QUEEN of France and daughter of the Austrian Emperor, Francis I. She became the wife of Louis XVI at the age of fifteen. The French nation was, at first very fond of her, but as she was suspected of being responsible for the resistance offered by the king to the Revolution, and of having sought aid from the enemies of France to protect the throne, she was arrested with her husband and put in prison. During the trial which culminated in her death sentence, she proved herself a real queen in spite of her mistakes. When asked if she had anything to say in her defense, she replied with great dignity: "I was a queen, and you took away my crown; a wife, and you killed my husband; a



seventh year, the daughter of the heroic Maria Theresa, a victim to the circumstances of birth and position.

mother, and you deprived me of my children. My blood alone remains; take it, but do not make me suffer long." She was beheaded with her husband and this execution, where she displayed such admirable fortitude, was one of the most dramatic and touching incidents of the Revolution. To the deep awe of the spectators the face of Marie Antoinette expressed perfect consciousness. The expression was that of intense astonishment, as of some wonderful vision revealed. Thus perished in her thirty-

MADAME VIGEE-LEBRUN (1755 - 1842)



by the government, as a portrait-painter. Her *Peace Bringing Back Abundance*, is the most famous of her many masterpieces.

BROUGHT up in Paris among the pictures of her father, she studied the first elements of art alone and later married Jean Lebrun the critic and owner of an art gallery. She was the pupil of Vernet and at twenty was already famous in the world of artists. She was permitted to paint Queen Marie-Antoinette, and this made her reputation. The downfall of Marie-Antoinette forced the artist to go to Italy, as her life was in danger, but she returned when the turmoil was over, and was greatly honored

SOPHIE ARNOULD (1744 - 1802)

SOPHIE ARNOULD was one of the graces of Paris with her wit and beauty, from 1757 to 1778. Her charming voice and her humor won for her the friendship of the most famous, as Diderot and Rousseau. Her witticisms were repeated throughout Paris, but in spite of her sarcasm, she never made an enemy. She was the queen of the Opera, but had the wisdom to leave the stage at the height of her glory. At the beginning of the Revolution, she retired to the parsonage of Luzarche. Through irony, and in order to show her desire to say farewell to the world, she wrote the following words on her door: "Ite, missa est."



MADAME DE SÉVIGNÉ (1626 - 1696)

MADAME DE SÉVIGNÉ was early left an orphan and married when she was eighteen, becoming a widow when she was twenty-five. Her love for her daughter, the Countess de Grignan, is one of the most famous examples of maternal devotion in history. It was this daughter who was the recipient of the greater part of those letters which brought Madame de Sévigné fame as an epistolary writer. It is to be remembered that, aside from the glory which the letters brought her, she set a wonderful example by proving the possibility of making life enjoyable to those to



whom happiness was denied. A philosopher, she had a great love of life, and her pleasant disposition and kind heart made her many friends. These qualities, added to her talent and to her gift as a grande-dame, give her a place of honor among the most charming people of the XVIIIth century. Her letters are still read in French schools. The secret of her abiding popularity lies, perhaps, in her belief that "The true mark of a good heart is its capacity for loving."

SUZANNE NECKER (1739 - 1794)



DAUGHTER of a minister in a little Swiss village, she received a classical education. She was very beautiful, and was renowned for her wit. She fell in love with the future historian, Gibbon, and the marriage was arranged, but Gibbon, yielding to the wish of his father, returned to England and forgot Suzanne. Later she married Necker, helping him to become one of the leading financiers of the day. Had she not left to the world the reputation of an admirable wife, and of an almost unequalled creature of pity and

mercy to all sufferers, she would still be remembered as the mother of Madame de Stael, and that, alone, would suffice to make her famous.

JOSEPHINE DE BEAUHARNAIS (1763 - 1814)

BORN at Martinique, she first married the Viscount de Beauharnais, and was imprisoned during the Revolution after his execution. A legendary prediction by an old negress from Martinique foretold she would become a queen. It materialized when she married General Bonaparte, who became emperor. Although clouds sometimes darkened their destiny, his affection for her remained

through life. He wrote many passionate letters to her, and knowing the large part she had played in bringing emigrants back to his flag, he wrote of her: "If I gain battles, it is you who win the hearts." When he became emperor, his counselors advised a divorce. He not only refused, but when Pope Pius VII crowned him, he took the crown and placed it upon her head. She was also to be crowned queen of Italy, but dynastic necessities finally brought about a divorce. She returned to Malmaison and rejoiced magnanimously over the birth of the son of the new Empress. Ever attached to Napoleon, when adversity befell him, she even offered to join him at Elba. She was the Star of the Emperor. It is said that his fortunes waxed with her and waned when he left her.



MADAME DE STAEL (1766 - 1817)

A VERY precocious child, she astonished the greatest scholars by her alertness and the acuteness of her judgment. Religion, love of political fame and a passion for literature were the three basic principles of her education. At the time of her marriage, France was greatly agitated for the cause of liberty. She devoted herself to the triumph of the idea. Her political activities made her famous; her pen conquered the admiration of the world. Banished from Paris by Napoleon, she visited Germany and Italy, and, while there, wrote two of her most famous books, *Corinne* and *Germany*, the publication of the latter causing her exile from France. She suffered greatly from this injustice and embodied the narration of her sufferings in her famous *Ten Years of Exile*. She came back to Paris after the Restoration but she was disappointed at the tendencies of the restored monarchy. She received from the government two millions of francs, the



sum which her father had left in the royal treasury; and, surrounded by a happy circle of congenial minds, she remained in the capital until her death in July, 1817. In 1811 she had secretly married Albert de Rocca, an officer but twenty-three years old, to whom she bore a son. Though her conspicuous influence upon her contemporaries was wielded largely by personal contact, and the brilliancy of her improvisation in the excitement of conversation, yet her books are the most important of the post-revolu-

tionary period, and furnished a great stimulus to the new currents of French literature that were preparing romanticism.

MARIE-AMÉLIE (1782 - 1866)



MARIE-AMÉLIE was the daughter of Ferdinand IV and of Marie Caroline. In contrast with her mother, who was known for her eccentricities, Marie-Amélie was pious, retiring and, above all, a woman of high character. After the Revolution and following her exile with her husband, the Duke d'Orleans, she returned to Paris as Queen of France. The Revolution of 1848 overthrew the monarchy and the royal family was banished. She went to England with unfortunate Louis Philippe, and during that

period, when they were almost destitute, she was admired for her remarkable fortitude and for the great courage she showed on every occasion. A true queen, a wonderful mother and an

irreproachable wife; thus will she always be remembered. Now that political enmities have vanished, she is thought of as one of the most lovable queens of France.

GEORGE SAND (1804 - 1876)

MARIE AURORE DUDEVANT was brought up by her grandmother and, at the age of twenty, married a man who was utterly incapable of understanding her. She fled to Paris, where she led a life of liberty and pleasure, but her exalted and poetic genius procured her universal glory. *La Mare au Diable*, *Le Lys dans la Vallée*, *Consuelo* and 40 other volumes are proof of her amazing prolific talent. To her literary fame is added the feminine glory of having been loved by Balzac, Chopin, Liszt, Heine and Musset.



Romantic in all her ideas and manners, she lived a life of a thousand wonders in her search for happiness, and no portrait of her can excel the tribute paid to her by Mrs. Fiske: "Only her own hundred odd books can give even a faint understanding of this amazing woman. Among all women—this creature of a thousand colors—grande dame and Bohemian—gamine and daughter of kings, soubrette and philosopher, pagan and religieuse, housefrau and mad lover, everyday hard worker and impassioned dreamer, simpleton and sage, poseuse and farm woman, tragedy queen and imp of mischief, Sibyl and 'big child,' everything that lives and burns and flames in man or woman, George Sand the generous, the kind, the simple. What she loved best in all the world was kindness."

SOFIE TREBUCHET-HUGO (1778 - 1821)



NANTES was her home, her father an armorer, an adherent of Royalty and the church. She was the youngest child, her mother dying when she was an infant, she kept house for her father. Major Leopold Hugo, an ardent defender of the Republic, made frequent visits to her home. Sofie was not opposed to this handsome, well mannered young officer. The young people came to this understanding, that if he had to leave for Paris, he had obtained her promise to marry him.

She had been a devoted daughter, so her father consented reluctantly. It was impossible for Major Hugo to leave his post, now in Paris, so the bride came on with her father. They were married and lived together very happily. Three sons were born to them, the youngest was Victor, born in 1802. The father had to join the army in Italy, moving from place to place. The mother and children stayed in Paris. Victor, later, in a poem says: In my fair childhood, alas, too brief, I had three masters: a garden, an old priest, and my mother. The garden was large, mysterious, the priest nurtured upon Tacitus and Homer, a gentle old man, My Mother was the best of mothers." General Hugo, now Count Hugo, was made governor of two Provinces in Spain and called his family there. They lived in an old castle, spacious and interesting, but at school the children soon found it too hard to get along. The War of 1812 hastened the family back to Paris after one year in Spain. From early childhood Victor had composed poetry, epigrams, tragedies and comic operas. Many of his best pieces were dedicated to his mother. At fifteen years of age he became known to the public. The mother was proud of her youngest son, who had received recognition for his literary efforts, and happy when he sent two poems to Toulous, both of which won prizes, a golden lily, and

a golden amaranth. But in the summer of 1821 this excellent and inspiring guide to Victor Hugo, her son, closed her eyes forever.

L'IMPERATRICE EUGENIE (1826 - 1920)

RENDERED famous by the recent revival of fashion, celebrated for her beauty, the Empress Eugénie, English through her mother, Spanish through her father, was one of the most remarkable women in Paris.

"Delicate and fair from her English ancestry, her grace was all Spanish, and her wit all French." The famous portrait by Winterhalter gives a glorious idea of her beauty. She was one of the most conspicuous queens of Europe. Wife of Napoleon III, who married her for love and made her an empress, she was



exiled to England after the fall of the Second Empire and lived a pitiful life, thereafter. The many misfortunes which befell her have sanctified her and gained for her the respect of her most fiery enemies. The pathetic little figure of an old woman coming to Paris incognito forty years later, looking sadly and silently at Winterhalter's glorification of her beauty, softened the hearts of many Republicans, and her visit left in our memory the picture of an unfortunate queen and mother.

ANNE-MARIE DE RICCI (1820 - 1905)

COUNTESS WALESKA, wife of Count Waleski, a natural son of Napoleon, Anne-Marie de Ricci was so pretty and so gifted that she was received everywhere with smiles. She was the center of attraction at many receptions, and well deserved the name of "La Rieuse." She possessed that asset most essential to the wife of a diplomat: she knew how to "look and listen," and there-



Gounod dedicated to her his opera *La Reine de Saba*.

fore met with success in every circle. Her tact, her charm and her knowledge of human nature permitted her to play a great part in the political life of her husband, and she was said to be the best page in the portfolio of the Minister of Foreign Affairs, due to her ability to keep quiet on difficult occasions. The fall of Napoleon III and the death of her husband left her with very limited means but she adjusted herself with serenity to the new situation and then, as always, set an example of dignity.

ROSA BONHEUR (1822 - 1899)



DAUGHTER of a poor artist, Rosa Bonheur loved art from her earliest childhood, and showed her ardent desire to become a painter even as a child. She used to go to the Louvre to copy the works of the great masters and was so studious that the director said of her: "I have never yet seen such an example of application and of eagerness for work." She rose to fame very quickly through her unequalled understanding of nature, but success did not spoil her, and she remained true to her concep-

tion of art. Simplicity was characteristic of all her pictures and she never tried to be sensational. As a woman painter, she is undoubtedly one of the great artists of the world, and her

rustic pictures are known in every country, the most famous being *The Horse Fair*.

MADAME MARCEL (1830 - 1875)

Was born in Chauvigny (Département de la Vienne) in France of parents of modest means. She was married in 1851 and a year later a son was born. Madame Marcel had beautiful, natural curly hair. Her son was very proud of her hair and her appearance. He often said of his mother, "She always appears in good order, morning, noon and night." This was the inspiration, several years later, which caused him to invent the Marcel waving iron so that the hair of other women might look curly



like that of his mother. After the death of her husband, Madame Marcel lived with her son, and died at his home in 1875. A great honor was bestowed on this famous son of Madame Marcel at the 1932 International Exposition in Paris; in the hair waving and marcelling contests on wigs and living models, three hundred eighteen contestants participated and Mr. Marcel received the highest honors of the day. Over eight hundred thousand people viewed the contests and exhibition. Mr. Marcel received congratulatory messages written in twenty-one different languages from twenty-one different nations.

SARAH BERNHARDT (1844 - 1923)

UNQUESTIONABLY the greatest French actress of all times, Sarah Bernhardt knew the rapture of glory almost from her debut. She was the idol of the French students while she played the *Passant* by Coppée; she conquered the world with her genius. She interpreted Racine, Hugo, Dumas, Sardou, Rostand and all her im-



personations will be remembered through the quality of her art. Many romantic legends, more or less true, cluster about her life, which was indeed extraordinary, but they do not compare with the beautiful reality. She may be given as an example of indomitable courage and determination. Her motto was "QUAND MÊME" (in spite of everything) and nothing could cause her to despair. For instance, as a child she had a faulty pronunciation but she did not stop studying for three years until she

succeeded in having a perfect diction. Her golden voice has inspired many poets. After the amputation of her leg, she continued to act every day, and practically died on the stage, which was, for half a century, the battle-field on which she fought in a manner never to be forgotten. Camille, Froufrou, Phèdre, Tosca, l'Aiglon have lived again in the soul of the "Divine Sarah."

Germany

Selected by H. F. SIMON, Consul General

TUSNELDA (9 A. D.)

SHE was a daughter of Segestus, a chieftain of the Gauls, and the wife of Herman the Cherusker. She was a happy and devoted wife and the mother of two sons. In 9 A. D. some of the tribes had appointed Herman their chief in a battle planned against the Romans. Early on the day before the battle, a delegation of their own soldiers came to Herman and demanded the two sons, one six years old and one ten, to hold as hostages. Should Herman betray the tribes, the hearts of the children would be cut out and sent



to their mother on a silver platter; should Herman prove true, the boys would be sent home, unharmed and laden with gifts. At noon, the war gong sounded and Herman left. Toward evening of the same day, two Roman captains came to the tent demanding food and drink. Tuscelda knew, full well, how to serve "Lehte," a home brew of grapes and apples, and good food. The tent was parted by hangings and, behind these, she overheard their Latin conversation, and learned they planned to abduct her on the following day after the battle, cut off her head, plant it upon a haliberd and send it, with its beautiful golden braids as a trophy to Rome. She prepared and served the Romans with a stronger drink and then, smilingly, invited the captains to accompany her through the forest. A large key, hidden in the folds of her garments, served to open a certain gate. As the captains stepped inside, she locked the gate and the bears finished the

Romans. Next day, the tribes, under the leadership of Herman, won the battle and her children were returned.

ROSWITHA OF GANDERSHEIM (920 - 975)



At the Woman's World Congress, in Chicago, 1893, Helene Modjeska, chosen leader of the drama in America, placed Roswitha as the first German dramatist. Roswitha taught idealism and morality in all her writings. She believed the drama was the most effective medium through which to impress the minds of the people. She said that it is just as interesting to write about a good woman as one of the opposite kind. In all her dramas virtue is triumphant. The Convent of Gandersheim, founded by Ros-

witha, a nun and a noblewoman by birth, contained many women of the noblest families of the land. Wars had caused a great shortage of men and Gandersheim proved an oasis for these cultured maidens. Here an opportunity was afforded to study the fine arts and crafts, such as weaving, sewing, and embroidering; costuming, staging, and composing the music for their own plays; cultivating beautiful gardens as a background for magnificent outdoor pageants, in which were dramatized scenes pertaining to religion and patriotism. In 1501, Roswitha's literary works were found and published. They were illustrated by Durer.

BARBARA UTTMANN (1514 - 1575)

In Annaburg, Saxony, stands a statue of a woman seated on a beehive, the symbol of industry, her fingers busied in making lace. This monument was erected, in 1834, to a woman, Barbara Uttmann, foundress of the lace industry in her community. At her wedding, she presented to the groom a collar and set of cuffs of

Cluny lace, of her own making, the first ever seen in Annaburg. It was so simple and so beautiful that soon after, Barbara Uttmann was teaching her craft to many of the inhabitants. Her art was the beginning of a vast and a profitable industry in this impoverished community. By the end of the sixteenth century there were ten thousand lace workers in Annaburg; every woman and many men had learned the art and used it as a means of livelihood. Barbara Uttmann's motto still lives among her countrymen, "GREAT THOUGHTS COME FROM THE HEART."



KATHERINE ELIZABETH GOETHE (1731 - 1808)

SHE was the daughter of Johann Wolfgang Textor, Burgomaster of the old and well-known city, Frankfurt. The biography of the "Great Poet, Johann Wolfgang von Goethe," could not be written without mention of his mother and recognition of her wonderful influence over him. She called him her "Hatschelhans," and he in turn considered his happy nature and love of rhyme as an inheritance from his beloved mother. Her letters to her son, collected and published by Albert Koster in 1904, are not only of interest because they describe so many contemporary events in Frankfurt. In her correspondence with the Duchess of Weimar, she describes the visits of illustrious people who found



gracious hospitality in her home. Madame Goethe was the great mother of a great son.

ANNA D. LISZEWSKA THERBUSDI (1722 - 1782)



A LEADING portrait painter of the period of Frederic the Great. Her father, a painter of renown, guided her early studies. In Stuttgart she was engaged to paint the members of the Court. The years from 1766 to 1770 she spent in Paris studying. On her return to Berlin she was appointed to paint King Frederic, in 1772. She also painted still life, but excelled in portraiture. Many of the distinguished people of her time live on her canvases forever.

ANNA SOPHIA DETZLIFFIN (1738 - 1776)

DURING the Seven Years' War, a nineteen year old girl with a thirst for the glory of achievement, came to Colberg and enlisted in Prince Frederick's regiment of cuirassiers. She was disguised as a man. Her girlish features were changed by a thin grey paint which simulated a freshly shaven beard, and her stately carriage and love of manly exercise gave credence to her disguise. Moreover, she talked only when it was necessary, a trait which, combined with her daring, led to her being sent on many secret missions. Under an assumed name, she remained two years with the cuirassiers; she engaged in several actions in one of which she received a sabre wound in her left arm. In the battle of Kunnersdorf she was wounded again, and sent to the hospital at Meissen. When she recovered she found her regiment had gone

to Saxony. She enlisted with the Grenadiers and at the battle of Torgau was severely wounded and captured by the Austrians who sent her to the hospital at Dresden. Though a prisoner of war she managed to escape and, in 1761, enlisted with Colonel Colignon in the regiment of volunteers. At the end of two months one of her comrades, jealous of her finer qualities, her neatness of person, her strict adherence to duty, her merciful and frugal care of the camp and its followers, accused her of robbing his



purse. There was no proof, but nevertheless, a subaltern placed her under arrest. Enraged, she sent for her lieutenant. She pointed out to him that in her four years of military service, there was not one charge against her. She recalled the menial chores she had performed, the privations and pain she had been called on to endure, the orders, no matter how strict, which she had obeyed though, often, her life had been endangered through them, and also her efforts in sustaining the morale of the soldiers. She concluded by handing in her resignation in which she declared her sex. Touched by this recital the lieutenant went to the major of the regiment and she received an honorable discharge.

ANNA AMALIA, DUCHESS OF WEIMAR (1739 - 1807)

HER father was the Duke, Karl I of Braunschweig, Wolfenbüttel, her mother, a sister of Frederic the Great. In youth, she kept this uncle as an ideal. She was studious, most eager to learn, and understood the details of the diplomatic service. She was a great admirer of the fine arts. In 1756 she married Duke Ernst August Constantin of Weimar. Her marital bliss was ended by the death of her husband in 1758. Two small sons, and the regency, remained for her to guide and manage, which she did in the most



the tourists of the world.

remarkable manner. All through the depressing Seven Years' War she was at the helm of her state, never faltering. She was ten years older than Goethe and a great admirer of his genius. He called her a perfect and noble ruler, with a tender heart and possessed of good common sense. She handed the regency over to her son, Karl August, in 1775. The remainder of her life was spent in scientific and artistic pursuits. The Wittumpalais, built under her direction, is one of the grand sights of Weimar for

CHARLOTTE VON STEIN (1742 - 1827)



BORN at Eisenach, the daughter of Count Marschal von Schardt. Letters were her delight. At the age of sixteen she was appointed Court lady to the Duchess Amalia in Weimar. In 1864 she was married to Josias, Freiherr von Stein, Master of the Horse, at the Court of Weimar. He was much older than Charlotte, and of a genial easy-going disposition. They had seven children, four of whom died in infancy. To her belonged those cultural influences of her time that earned for Weimar the title,

"Deutsch Athens." Upon the arrival of Goethe in Weimar, Charlotte became his friend. She initiated him into the intricacies of court life and was called, by many, his Aspasia. The friendship

lasted ten years, when his sudden departure for Italy and his acquaintance with Christiane Vulpius brought it to an end.

CAROLINE LUCRETIA HERSCHEL (1750 - 1848)

SHE was born at Hanover, her father was the bandmaster of the army. In 1772, her brother William, who had established himself as a teacher of music in Bath, England, asked that she come to his assistance. He was trying to establish, for the first time, sacred concerts presented on the operatic stage. He was also in need of someone to take the place of an indisposed singer, an accompanist, a person to transpose his music, and a helper with his astronomical researches. When her brother accepted the office of astronomer from George III, she became his constant assistant in his observations, and also executed the laborious calculations which were connected with them. While discharging her numerous duties, she found time for a series of independent observations with a small telescope made for her by her brother. Her especial business was to sweep the heavens for comets, eight of which she discovered, five of unquestioned priority. Several nebulae and clusters of stars were described from her original observations. In 1828, the Astronomical Society, unanimously resolved to present her with their gold medal, and in 1835 elected her an honorary member. She could speak with intelligence about the American Revolution, the French Revolution, the Napoleonic Wars, and the uprising in Germany in 1847-48, having lived through them all. In 1822 she returned to Germany. On her ninety-seventh birthday the King sent his congratulations by the Crown Prince; the Crown Princess sent an easy chair embroidered by herself. She lived to be ninety-eight, retaining all her faculties to the last.



CORONA VON SCHRÖTER (1751 - 1802)



At the first performance of *Iphigenia*, at the Court Theatre in Ettersburg, Saxony, she played the title role. Goethe, the author, played Orestes. She was the daughter of a musician, and studied music in Leipzig. In 1765 she was introduced to the concert stage and, in 1776, made her debut on the operatic stage at the Court of Weimar. She was beautiful and an accomplished artist. The Duke of Weimar described her as: "beautiful as marble and just as cold." To the poem by Goethe, *Erlkönig*, she composed the music. The picture we use of her, is of her own painting. Goethe's poem, *Mieding's Death*, was dedicated to her.

HENRIETTA HERZ (1764 - 1847)



SHE was the daughter of a Portuguese physician. At the age of fifteen she was married to Dr. Marcus Herz, a physician of Berlin who was a student and friend of Kant. The circle of cultured Hebrew friends interested in the romantic school of literature, welcomed this beautiful and charming bride. Her bridal picture shows her according to French fashion customary at that time, dressed in a Grecian gown with the attributes of Hebe. Her social qualities, combined with her wise leadership, made her salon the meeting-place of an elect and esthetic coterie, where the fine arts

were discussed and appreciated. Here were assembled the greatest men of her time, among them the brothers Humboldt, Schlegel, Schleiermacher, Fr. Gentz and Karl Philipp Moritz.

CHARLOTTE VON SCHILLER (1766 - 1826)

SHE was the daughter of Karl and Louise von Lengefeld. She met Schiller for the first time in Mannheim, in 1784. Three years later, while travelling with a friend, he paid a visit to the Lengefeld home, and in 1790, their marriage took place. During all the hardships of her married life, and there were many, she proved a loving wife who had great understanding for her poet husband. After his death in 1805, she devoted her life to her children and in collecting and publishing much of her husband's



work. The widow and children received huge royalties, and life was financially more secure after the death of Schiller. She made frequent trips to Schwabenland, the birthplace of her husband, Friederich von Schiller. Her son Karl, established his career there, her son Ernst, in Bonn. In 1826 she went to Bonn to have an operation performed on her eyes. It was not successful. She died within a few days.

QUEEN LOUISE OF PRUSSIA (1716 - 1810)

SHE was the daughter of Duke Carl Friederich von Mecklenburg Strelitz, General Governor of Hanover. Her mother was Friedericka von Hessen Darmstadt, who died when Louise was only six years old. After the fashion of the times, royal children had French tutors, and Louise shed bitter tears when she heard, for the first time, of the Reign of Terror in France and of the execution of Marie Antoinette. After her marriage to Crown



Prince Wilhelm of Prussia, she conversed in the German language with her beloved husband, and was reminded by the King of the etiquette of the Court which demanded French. In 1797, at the death of Wilhelm II, Wilhelm III and Louise were crowned King and Queen of Prussia. She bore ten children during the seventeen happy years of her married life. She was deeply beloved by her husband and her subjects. Europe was passing through troubled times, and Prussia was over-powered by the triumphant armies of Napoleon. During these trials the Queen was the constant adviser of her husband, and when she died, Napoleon said, "The King has lost his best minister."

ANNETTE VON DROSTE HULSHOFF (1797 - 1848)



HER poems, collected and signed with her full name, were printed by Cotta in 1844. Born and continuing to reside in her parent's own villa, "Hülshoff," near Munster in Westphalia, she was inspired by the beautiful surroundings; her best descriptive poetic literature is about her homeland. In the last year of her life she published seventy-two songs, entitled, *The Spiritual Year*, containing a song for every Sunday and every religious holiday. She was a master in writing folk lore, history and legend in rhyme. Her only completed prose work, *The Youth-tree*, is a splendid novel dealing with the strange and mystic

powers of lonely villages and with the secret, hidden spirits that inhabit prairies and forests.

HENRIETTA SONTAG (1806 - 1854)

At the time of the Restoration in Germany, "Biedermeierzeit," earned world wide regard for her beautiful voice and for her dramatic expression on the operatic and dramatic stage. Born on the Rhine, in Coblenz, educated in Prague, ever willing to play the parts assigned to her, she became the adored favorite of all Berlin. When at the height of her career, she married Count Rossi, an Italian nobleman, the Ambassador of Sardinia to the Hague. She retired from the stage, became noted for her princely



charities, and was a great favorite at the Court of the Netherlands. Pecuniary reverses came and she returned to her profession. Enthused by the great success of Jenny Lind in America, she also came to this country. In the midst of her triumphs in Mexico she died of cholera and is buried in Mexico.

QUEEN KATHERINE OF WÜRTTEMBERG (1788 - 1819)

BORN in Petersburg, Russia, she received through the influence of her mother (who was before marriage a princess from Württemberg) a careful and thorough education. Her brother, the Czar Alezandre, was her idol. With great interest and foresight she studied government and protective measures and was the instigator of a reserve corps in preparedness, to be ready in time of danger. In 1808 she refused Napoleon in marriage. In 1809 she married her cousin, Prince George of Holstein Oldenburg. Next to elevating the fine arts she studied history, and she invited to her royal residence the leading men versed in fine culture. But the



Napoleonic War in Germany brought havoc to this province. She supervised a volunteer regiment and paid out of her private purse all expenses for equipment, and in case of distress gave financial assistance to their relatives. Her husband was wounded in battle. Katherine was now the mother of two sons, but she left them in the nursery while she attended the field hospital and the wounded soldiers. With every possible means and care the beloved young husband could not be restored to health. He died in her arms De-

cember 27, 1813. The funeral service was in Petersburg. For months she kept by herself nursing her sorrow. The only things she had of interest were her two children and her volunteer regiment that bravely fought on. Then the Czar recommended travel. For several years she had no permanent residence. With the breaking of the French forces, the deposing of Napoleon, Katherine began to take new interest in European affairs. She met her cousin, the Crown Prince Wilhelm, whom she married in January, 1816. For three years they called her the guardian angel, in Stuttgart. In 1817 a little daughter was born, and another in 1818 to the royal couple, now King and Queen of Württemberg. The Katherinenstift, a hospital, a school of domestic science, each started by her in 1817 and 1818, are still in existence. Untiring in her efforts to do good and at the same time be practical, brought her great admiration. A sudden illness took this great exemplary life all too soon. They held services in her commemoration not alone in Württemberg, but in Oldenburg and Russia.

EMPRESS AUGUSTA (1811 - 1890)

BORN in Weimar, her father was the Grand Duke, Karl Friedrich, her mother, Maria Paulowna, a Russian princess. In her youth she had the best instructors available, who were under the direc-

tion of her mother. Prince Wilhelm met the Princess Augusta at the time of her sister's betrothal to Prince Karl of Prussia. In October, 1828, Wilhelm asked the parents for the hand of Augusta. The wedding was set for June, 1829. With Prince Wilhelm at her side she visited, for the last time, the old poet, Goethe, who foretold good fortune in store for both. The marriage ceremonies in church, palace and opera house in Berlin were elegant and artistic. In 1831 a son was born, Friedrich Wilhelm, in 1838, a daughter, Louise. The royal mother had the education of her children much at heart. Not alone the best instructors, but also the friends and companions for her children were selected with the greatest care. Rudolph von Zastrow was the Kamarad to "Fritz." In 1861, Wilhelm was crowned King of Prussia. In 1866, during the war with Schleswig-Holstein, Augusta founded the "Vaterlandische Frauenverein," and the "Berliner Lazarettverein." She was the first to establish the Red Cross in Germany. During the war with France in 1870-71, she founded the Augusta Hospital, and she, herself, took great interest in the study of medicine and nursing. In the summer of 1871 all the members of the family came together for the crowning of Wilhelm as Emperor of Germany in Versailles. In October of the same year, the Empress was informed of the great catastrophe in Chicago. With the aid of her perfect organization, within a few weeks she sent a shipload of linen, bedding, baby clothes and other needed articles, together with one thousand dollars to the stricken city. A note accompanied the gift, saying: "Give it to the ones in need." She lost her grandson, her husband and her beloved Fritz all in 1888. On January 7, 1891, this great mother heart was released from all earthly woe. She is at rest beside her husband in the mausoleum at Charlottenburg.



OTTILLIA WILDERMUTH (1817 - 1878)



BORN at Rottenburg, the daughter of Gottlieb and Leonore Rooshuz. In 1819, her parents moved to Marbach, the birthplace of Schiller, where she attended the *Volkschule*, until her confirmation when she was fourteen years of age. The only high school for girls in Württemberg, Schwabenland, was the Katherinenstift in Stuttgart, where Ottillia hoped to enter, but her parents discouraged this. At home, associated with the youthful, beauty-loving nature of her mother, and the deeply studious scientific trend

of thought of her father, she progressed rapidly, earning her title, "Wunderkind." The name, Ottillia, was not as some believe, taken from Goethe's work *Elective Affinities*, so eagerly read at the time of her christening, but from the statue of St. Ottilia, protectress of the blind, which stood in Rottenburg. At sixteen years of age, she went to Stuttgart to attend the Katherinenstift, to learn the arts of household administration. In one of her writings she says: "Why should anyone think laundry work beneath him when the Queen of all, the Sun, is assisting in bleaching the linen?" Travelling through Schwabenland, brought her to the old university city, Tübingen, where she met Dr. Johann David Wildermuth. They were married in September, 1843. She founded a society of women that existed for thirty-eight years, its purpose being to uplift women in all walks of life. Her literary efforts were welcomed everywhere. Tübingen has a monument which bears her name, erected in 1887. Marbach founded a kindergarten in her honor, and at the fiftieth anniversary of her death, Tübingen opened the Ottillia Wildermuth School.

JOHANNA VON BISMARCK (1824 - 1894)

JOHANNA VON PUTTKAMER was married to Otto von Bismark at Varzin in 1847. Two sons and one daughter comprised the family. During the strife of his political career, even when he became Reichs Kanzler, Johanna was the confidant of her husband. She was always a quiet and charming soul, who was content in his success. She kept all disagreeable household cares from him. Bismark's letters to his wife show the understanding, the true love that existed between this illustrious couple. She played a noble role of wife and mother.



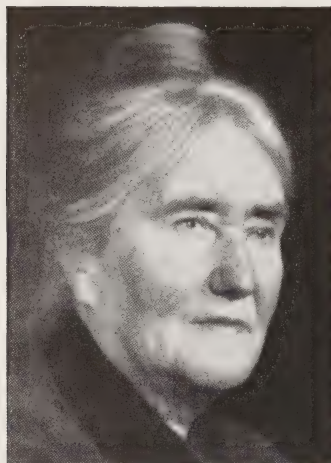
COSIMA WAGNER (1837 - 1930)

SHE was the daughter of Franz Liszt and the Countess d'Agoult, and, in 1857, became the wife of the famous pianist, Hans von Bulow. She was separated from him after twelve years and was married to Richard Wagner. She brought to the great composer a rare and gifted character, and he found true happiness in her constant sympathy and companionship. After his death in 1883, keeper of her husband's precious heritage to mankind, she became the leading spirit in the festivals at Bayreuth, because Wagner's ideals had become her own. In recognition of her colossal energy



in furthering her husband's work, the University of Berlin at its one hundredth jubilee, presented to Cosima Wagner, the first German woman to receive it, an honorary Doctor's Degree in 1910.

HELENE LANGE (1848 - 1930)



At the World's Congress of Representative Women in 1893, in Chicago, Augusta Foerster mentioned Helene Lange as the leader of the Teachers' Association in Germany. She was a woman whose entire life was filled with a desire to emancipate womanhood. As leader of the Teachers' Association in Germany she founded courses for women which would fit them for entrance to higher educational institutions such as universities. She edited a magazine for women, *Die Frau*, thus extending her personal

influence which already extended to many organizations. She was made honorary Chairman of the Democratic Party and the Berlin University honored her with a Doctor's Degree.

EMPRESS AUGUSTA VICTORIA (1858 - 1921)

PRINCESS VON SCHLESWIG-HOLSTEIN, Sonderburg-Augustenburg. Her father was Prince Friederich zu Schleswig, Sonderburg-Augustenburg. Her mother before her marriage was Princess Adelheid zu Hohenlohe Langenburg. Her youth was spent under the supervision of her talented mother, who provided excellent teachers in language, art, music and history. The father's motto was: "HAPPY THE PERSON WITH CLEAN CONSCIENCE." He would not tolerate prejudice against any land on the part of any member of his family. He died in 1880, before the engagement of his daughter to Prince Wilhelm. "She looks like my mother," said

the aged Emperor Wilhelm, meaning Queen Louise. The marriage ceremony took place February 27, 1881. She was the loving wife and the proud mother of six sons and one daughter. With her oldest children she brightened the last years of Wilhelm and Augusta. Accompanying her husband, she made a trip to Holy Land and she was interested in all the charitable institutions that predecessors had founded. Her portrait shows her as she looked as a bride,



HEDWIG DRANSFELD (1871 - 1925)

SHE was born in Hacheney, Westphalia, the daughter of Clemens and Elisabeth Dransfeld. After finishing her grammar grades, she studied for entrance into Paderborn, and made a splendid examination. In 1890, she was appointed teacher in a private school of the Ursuline order of nuns at Werl. In 1905 she became editor of the magazine, *The Christian Woman*. In 1910 she was elected to the Board of the Catholic Woman's Association. In 1919, became a member of the National Assembly and then entered the Reichstag. Her literary works include treatises on problems of academic studies for women. Hedwig Dransfeld was a charming and forceful speaker and made many trips to carry her message personally to all parts of the country. The responsibilities



of youth, as well as the education of women to true citizenry, were some of her themes. She wrote many articles for the Press, always ready and willing to sacrifice comfort and money to gain her point. In the Reichstag she was distinguished for her support of a pension for war widows and orphans.

PAULA BECKER MODERSOHN (1876 - 1907)



HER mother came from the home of a military officer of Lubeck and her father was an architect in the service of the Saxon Railroad. Her early education was the best that could be acquired in Bremen. She then visited London, Berlin and Paris. At the start of her training in art, she preferred Michel Angelo, Rembrandt and Böcklin, and traces of her admiration for these artists can be found in all her work. Years later she studied landscape painting under Makensen at Worpswede, but art was not her only interest,

for reflected in her sketches and paintings is her study of history and her sympathy with the life of human beings and their background of events. Simplicity of form is in every picture and a certain atmosphere of melancholy pervades them. Always she strove to bring the deep strength of the old masters into her modern treatment of the things she saw about her, the moods of her subjects and the emotion which was hers while she painted. In 1899, she was accorded a public exhibition of her work in Bremen, but the modernistic trend of her art brought bitter criticism from those who failed to understand her struggle to translate beauty in such an unusual manner, from those who looked for a more conventional portrayal of beauty of feeling, thought and form. This lack of understanding on the part of the public, her parents felt more keenly than did she; they even

suggested she give up her career and obtain a position as governess. But they who blaze a new path are not easily discouraged and she continued to paint. Soon after, came a proposal of marriage from the painter Modersohn, a widower with a small daughter, and they were married in 1901. They were deliriously happy for a few years, but always her soul felt the call of wanderlust. In 1903 she returned to Paris for a busy winter of study, but she came back to her husband and her home duties. Though she lived in her art, her great longing was to be a real mother and, in 1907, the "great experience," as she expressed it in such glowing words to a friend, was realized in the birth of a little daughter. But with the coming of this child so eagerly welcomed, the flame of her life was extinguished. One of her artist friends has erected a monument in the cemetery which shows a tired young mother asleep in death while the child in her arms lies there, full of life and vigor, unmindful that all the light of the mother's life has been given to kindle this new life into being. Her mother gathered the letters she had written with great care, and published them along with her wonderful diary. Though her friends had been few, those friendships she had made were true and lasting. Her paintings and her sketches were gathered by one of these friends and housed in a Museum, "Paula Becker-Modersohn-Haus" in der alter Bottcherstrasse, that other generations may see and copy those pictures which show so clearly her struggle to express in modernistic art her sensitive response to the verities of life.

MINNA CAUER (1841 - 1922)

IN Freyenstein was Reverend Schelle, for forty-two years the true friend and pastor of his community. This was the father of Minna. She was also his favorite child out of a little flock of four. The mother was practical, industrious and exact, yet she made a lovely home for the family, a delightful interesting welcome for their friends. Minna attended high school and thought of studying a teacher's course. When the death notice arrived of her older brother, Minna stayed home with her parents to help them forget their sorrow. When she was twenty-two, a serious illness gave her parents much worry, and her father called a young physician to



her bedside. After her recovery, the young doctor kept on coming to see her. Out of the engagement soon came marriage. The parents found him worthy of their daughter. Several years of happiness and a lovely child crowned this young families' existence. War between Denmark and Prussia called Dr. Latzel to do medical military service. He was gone for nine months and when he returned he was a nervous wreck. December, 1865, a diphtheria epidemic called the little son from this heart broken mother.

Soon the young father had to be sent to an asylum, where he died the following year. Minna's parents called her home. For a while the sympathetic family tried everything to make her forget her losses. One day she found a position as governess in Paris and this lasted about two years. Minna was called home and found her father very ill. After his recovery, she took an engagement as a teacher in a girls' school. The director of the school was Edward Cauer, a widower with several children. He liked the charming young widow, found her a very interesting person. They were married in 1869, and they had twelve years of genuine happiness. She contacted great persons, as Dr. E. Cauer was on the Berlin Educational Board in 1880. A long illness deprived him serving in his beloved profession. He died in 1881. For a while Minna Cauer was unable to collect her many talents, but at last she turned to literary work. In 1888 she was asked to organize the women; Verein Frauenwohl. It was about the same time Susan B. Anthony stirred the organization in the United States with greater energy than ever. A little later she started a magazine, *Frauenbewegung*. She suffered much under the indifference of the German women and the be-littling of her advanced idea of the men. Minna was a strong crusader for the cause, she gave many talks, wrote articles for the newspapers and contacted the persons at the head of many institutions. She was often called

to the Censure's office, she had to keep articles of her own creation out of her own paper. During the war she served with the Red Cross, after the war she visited prisons, hospitals and blind asylums. No one suffered more for this condition than Frau Cauer. She met the Misses Jane Addams, Hopkins and Dr. Wood at a Food Blockade Inspection, and spent an enjoyable afternoon with them. Dr. Wood brought all kinds of groceries from Holland, so the investigation party did not need any food from starving Germany. The last years of her life she devoted to the Voters League. For her great service in educational matters, a girl's school is named in her honor. Her great store of experience is helpful to the very end. Though she was misunderstood many times her colleagues realized what a leader they lost in Minna Cauer in 1922.

Greece

Selected by CH. SIMOPOULOS, Minister of Greece

HYPATIA (370 - 415 B. C.)

ANCIENT philosopher and mathematician, she became a lecturer of philosophy in Alexandria succeeding her father, Theonis, famous mathematician, as head of the Neo-Platonic school. She was very beautiful; she was also distinguished for her wonderful eloquence and intellectual gifts. The most eminent men of her epoch crowded her home to hear her philosophical teaching which had many disciples. Unfortunately, the wonderful courage of her philosophical theories was misunderstood by fanatical Christians (she being a pagan). It was charged that she encouraged the persecutions against the Christians. Though she was protected by the Governor of the town, she was seized during a conflict in a church and was torn to pieces by the barbarous, fanatical mob. Thus perished this beautiful and wise young girl who though only at the beginning of her life had proved the measure of the power of woman's soul.



SAPPHO (600 B. C.)

SHE was known as "the tenth Muse" by the choicest spirits of antiquity, and universally acclaimed as the first woman poet of the world. Sappho was born in the island of Lesbos in the Aegean sea. Her school of poetry and music was known as "the Seat of the Muses." Here, her friends, young girls whom she gathered



about her in tender love, studied under her guidance all that related to poetry and music. From this school there issued youthful poetesses, fourteen of whose names have been preserved to us, the most famous being Erinna of Telos, and Damophila of Pamphylia. She wrote her lyric poetry in the Aeolic dialect and in a metre which is now known by her name, the Sapphic. Her lyrics were arranged by her in nine books. Of these poems, two *Odes*, alone, have survived in their entirety. Besides these, three epi-

grams and some other fragments exist which are sufficient to show her consummate art. Depth and power of feeling, tenderness and grace, the supreme simplicity and sincerity with which she expresses the greatest human emotions are all combined with the melody of her language and the harmony of her versification. Of the Roman poets, Catullus was her closest imitator, while Horace's imitations of her style and metre are well-known. In a famous *Ode*, Horace relates, among other things, how Sappho continued to charm by her songs, even the shades of the youths of Hades. Sappho was held in great honor, during her lifetime, by her fellow citizens of Mitylene, who engraved her head upon their silver and copper coinage, an honor reserved only for the most famous men. The Athenians had, in their Prytaneum a statue of Sappho, much praised by Cicero. The greatest writers of antiquity have written about Sappho with admiration, so also have the moderns. Swinburne, the great English poet, says of her: "Her verve is the supreme success, the final achievement, of the poetic art." Portraits of Sappho are to be found in most of the Museums of the world, whether on coins (though none of these are earlier than the Christian era) or on vase paintings. The Tanagra of the Louvre and the bust in the Naples Museum are well known.

ATHENAIS EUDOCIA (400)

SHE is known in history as the wife of the Emperor Theodosius II of Byzantium. She was born in Athens and was the daughter of the Athenian sophist and rhetorician Leontius, who gave her a remarkable education, instructing her in the classics and in every branch of the knowledge of his day. She was also, initiated into Neo-Platonic philosophy and was a phenomenon for that age, a very highly educated woman. To this was added striking beauty and a presence full of dignity and grace. On coming to Byzantium



to plead her rights of inheritance which had been violated by her brothers at Athens, she enchanted Pulcheria, the Emperor's sister. Pulcheria pointed out to her imperial brother, that no one could be better fitted for Empress of Byzantine than this wonderful Athenian maiden. Before her elevation to the throne, Athenais renounced paganism and was baptized into the Orthodox faith under the name of Eudocia. She had great influence over the Emperor and always exerted it in behalf of worthy subjects. The founding of a university at Constantinople was due to her suggestion. In accordance with a vow made at the birth of her daughter, Eudoxia, Athenais made a pilgrimage to the Holy Sepulchre at Jerusalem. Passing with her splendid retinue through Antioch, she so won the admiration of the citizens by a speech which she made in classical Greek, that they voted, as in the great days of Hellenism, to erect a golden statue in her honor. On her return from Jerusalem, where she had shown great zeal in pious works, she resumed her beloved studies again, and her writings of this period were: *Paraphrase of the Octateuch*, in heroic verse, which received a eulogy from the learned Patriarch Photius; odes to various martyrs; a translation of the prophecies of Zachariah; a *cento* of the verses of Homer applied to the life of

Christ; and a poem, in three parts, on the martyrdom of St. Cyprian of Antioch, fragments of which are in existence to this day. Owing to court intrigues she was obliged to leave Constantinople and went to Jerusalem in 443, where she remained for the rest of her life. Her life was now occupied, wholly in works of piety, erecting churches and monasteries and founding charitable institutions. One of the churches which she built was that of St. Stephen, today the school of the Latin "White Fathers." In this church, in 460 this great queen of Byzantium, renowned for her many graces of mind and person, was finally buried.

ASPASIA OF MILITUS (470 - 410 B. C.)



THE most famous of Greek women whose genius inspired the admiration of the eminent philosophers of her epoch. Aspasia possessed the highest culture of her day. Pericles, the ruler of the Athenians during the golden age of Greek learning, fell in love with her; popular gossip gave to her the credit for the glory of Pericles' reign. Those possessing the best intellects of Athens met at her house. It is said that she trained Socrates in the art of eloquence and that in exchange, he taught her philosophy. According to Plato,

pupil of Socrates, the renowned funeral oration given by Pericles in memory of the fallen warrior, during the Peloponnesian war, was inspired by Aspasia. Her renown was so great that a medal of Hermes with her image was coined in her honor, the greatest testimony conferred on illustrious men. Once when she was accused by her enemies, of impiety, Pericles, bathed in tears, pleaded with the judges for her acquittal. The innovation which brought matrons as well as men to listen to her conversation was the first instance in Athens whereby the custom of restraint in the education of women was broken.

GORG0 OF SPARTA (331 B. C.)

SHE was the clever and heroic wife of Leonidas. Demaratos, the de-throned King of Sparta who took refuge in Persia, sent to his compatriots, a message advising them that Xerxes, the King of Persia, intended to invade Greece. Fearing that the letter would fall into the hands of the enemy, he covered the writing with a layer of wax. But the intuition of this excellent woman betrayed the plot, for she guessed that under the wax, something was written, and thus the Greeks were warned of the invasion. The Spar-



tans under the command of Leonidas determined to defend the pass of Thermopyles, knowing well there was slight hope of their returning home. Here, Gorgo lost both her husband and her young son. Who knows but that the famous epitaph on the tomb of the three hundred Lacedamoneans is her own inspiration: "STRANGER ANNOUNCE TO THE LACEDAMONEANS THAT HERE WE ARE LYING OBEYING THEIR COMMANDS." Once, when a stranger told her that the women of Sparta were the only ones who imposed on their men, Gorgo answered: "Because we are the only women who give birth to real men."

ANNA COMMENA (1083 - 1148)

OF the royal line of the Comneni, daughter of Alexis Comnenos, Emperor of Byzantium in the 12th century. This distinguished example of a Byzantine princess, lived in the brilliant epoch of the Renaissance and won for herself a worthy place therein. From her earliest youth she had been a student of philosophy, history, rhetoric, philology, geography, mythology, medicine, and the physical sciences: she had a wide acquaintance with classical Greek literature, and from this source imbibed the con-



summate subtlety of Hellenic culture and language. She was not, merely a well educated woman, but was for that age, a savant. Her famous work, the *Alexias*, in which she relates the achievements of her father's reign and the events of the First Crusade, bear witness to the many-sided culture of this Byzantine princess. Brought up under the direct influence of her grandmother, the Empress Anna Dalassena, whose rare qualities she greatly admired, she grew equally distinguished, both from the moral

and the intellectual point of view. Dignified and proud to a degree, as were few Byzantine princesses, energetic, persevering, daring, ambitious, pious, she presents a mind, both literary and political, unique in that confused age of Byzantium. Those who knew her thought, her profound philosophical learning, her truly royal spirit, did not hesitate to say: "If the ancient Greeks could have but known her, they would have added another Grace to the Graces, and a tenth Muse to the nine." The moral life of this remarkable woman was on a par with her intellectual life, and was tested, not a little, by circumstances, but she found consolation in the Greek learning which she so loved, in her devotion to God and in her words of filial love. She died at the age of sixty-five.

PHILOTHÉY BENIZÉLOS (1650)

A DESCENDANT of the ancient family Benizélos which prospered about 1650, and the daughter of the well-known and learned chief Angelo Benizélo. She had been dedicated even before her birth, by her mother, a childless woman until then, to God. She would have followed her natural inclination, religion, if her parents had not insisted on her marrying when she was only twelve years old; they were well born and very rich, and

she was beautiful. Unfortunately, her married life was not a happy one; her husband was a hard and tyrannical man, but she suffered patiently and never complained. After three years of married life she was left a young widow of fifteen. She absolutely refused to marry again, in spite of her parents' insistence and the numerous young and wealthy suitors who wooed her. After ten years she decided to consecrate her life and fortune to religion and to young women. For this purpose she founded I.



Andrew's convent, she endowed it with rich lands and gathered there a great number of young girls, giving them instruction in general, and Holy lessons in particular. She named the convent "Parthenon" and, as time went on, the number of pupils so increased as to alarm her parents, who, according to the belief of their times, considered instruction useless to women. Philothéy was forced, in time, in the Convent's interest, to enter into conflict with the villagers round about Athens, as they appropriated her lands, and with the neighbourly Convent of "Pentelis," whose Superior, Timothéus, appealed to the law. The villagers called her "Kéra" or "Kalogréza," a name by which the district is known to this day. The villagers' and especially the monks' proceedings against Philothéy caused the Turks to be suspicious. When she set free three Christian women, who were serving in Turkish houses, and sent them secretly to Aégina to prevent them changing their faith, the Turkish authorities were so enraged that they denounced her to their Pacha. Philothéy, called to apologize, was ultimately sent to prison, where she succumbed to the torture inflicted upon her.

LASCARINA BOUBOULINA (1800)



MANY women, especially Suliote women, distinguished themselves during the Greek Revolution of 1821-28, but very few island-women, with the exception of Lascarina Bouboulina, the famous sea heroine of Spetsai the "Capitanissa." She with her little fleet of four ships and resolute character rendered real services to her country. She was, as regards both appearance and character, of a decidedly masculine type. Born to be a warrior, her every word bore the stamp of authority and her every thought that of

resolution. She was always just. The well-known Captain Bouboulis, whose fleet of four sailing vessels took an active part in the Greek struggle for liberty, made Lascarina's acquaintance accidentally, and sought her hand in marriage. On his death she, at once, took over the command of the little fleet, and appointed her sons and brothers to be her lieutenants; she besieged Monemvasia and Nauplia and blockaded the sea-coast of all that region. Unceasingly she pursued the Turkish ships until, learning that Kolokotronis was besieging Tripolis she hastened to his relief with her men. After the fall of Tripolis she worked for the liberation of the captive town. Councillors and archbishops she exchanged for the harem of Hourschid Pacha, the Governor and Visier of the Peloponnesus, in accordance with an agreement made by her with Elkas Aga, the military commandant of Tripolis. The Albanian and Greek soldiers were so infuriated by this arrangement that they began to threaten her very life. She accordingly notified all her men to assemble at a given place, where she addressed them, no longer as their "Capitanissa," but as a mother. "My children," she cried, "it is barely eight days since my son John was killed by the Turks. Yet I do not desire that women who are guiltless shall come to harm. I offer you

their jewels and their riches, but I say to you that no one of you is to molest them. Whoever attempts to do so will have first to pass over my dead body." The men who knew her well, did not dare to disobey her commands, but they set fire to the fortress, and in the ensuing confusion they attempted to assault the women. But Bouboulina, divining their plan, aroused the Generals, and herself rushed sword in hand to the rescue of the unfortunate women, whom she sent off by an especially chartered vessel, to the shores of Asia Minor. Bouboulina had implacable enemies, who finally assassinated her, in spite of all her many services to her country. In her house at Spetsai the window where she was assassinated is still to be seen, and the wall still bears the traces of her blood.

DESPO BOTSSI

EVERY nook of heroic Souli, a little Greek town in Albany, renowned for the courage of its inhabitants, speaks of women's brave acts, not met with in any other history in the world, was besieged by Ali Pacha's savage troops. The most glorious page history has given of women's courage and heroism was written in the "Castle of Dimoula." The men were fighting in its ramparts for whole days long, the children and women, fighting by their husband's side. When the last morsel of bread was gone and they saw themselves falling one after the other, they came to a great but awful decision. Despo Botssi, under whose orders her eleven daughters and grand-daughters were bravely fighting, called them all to a family council to decide what they were to do. Should they surrender to the enemy and deny their faith or die? All in one voice answered that they were ready to die. Then Despo opened the Castle's powder rooms and after gathering the



women and children about her set fire to them crying that in that way the savage tyrants would also perish and bring an end to the suffering of the unhappy Christians. The fire spread and the women and children martyrs were buried under the same dark ruins as were Ali Pacha's fierce troops. Not a soldier escaped death and so great was the disaster that the Sultan, persecuted and deprived the Albanian tyrant of his dignity.

ISABELLA THEOTOKI ALBRIZZI (1770 - 1836)



FAMOUS Greek author—She was born in Corfu of an illustrious family. Very beautiful, but also, clever and well educated, she was married when she was only sixteen years old to a marine officer of Venice, Charles Marin, a well-known author of historical works. Her marriage was not harmonious and after great difficulties she succeeded in obtaining a divorce. Having married the Venitean count, Joseph d'Albrizzi, state inquisitor, she traveled all through Italy. Her beauty and talent brought her the

friendship of the most eminent personalities of her epoch; Alfieri, Canova and Lord Byron were among her admirers. Her palazzo in Venice was a center of philology, poetry and fine arts, a place of pilgrimage for her countrymen and all illustrious men of her time including Vilhoison, Chateaubriand, Prince Ludwig, afterwards King of Bavaria and Lord Guilford. Thomas Moore, in one of his letters calls her "Madame de Stael of Greece." The fame of her writings was universal. The most important of her works are: *The Ritratti*, a series of portraits of the distinguished men of her time, *Opera di Sculture e di Rustica di Antonio Canova* in four volumes, a study of this artist's sculptures. Her beauty was immortalized by the famous sculptor Canova, in his marble work representing Hellena. The well known painter,

GREECE

Me. Vigée Lebrun, painted her portrait which is now in Corfu, belonging to the family of Theotokis. She died in Venice.

Hungary

Selected by L. L. MEDGYESY CONSUL and MRS. IRMA KOMARIK

ELIZABETH VON THÜRINGEN (1207 - 1231)

HER father was the King of Hungary, her mother Gertrude von Meran. At the age of four she was betrothed to the eleven year old prince of Thüringen and was sent with her nurse and a rich dowry to King Andreas of Thüringen. She never again saw her mother who lost her life in a revolutionary counterplot. In 1221 amid great pomp her marriage to Ludwig was solemnised. Elizabeth, at this time, was already known as a person of deeply religious trend, extremely liberal in her gifts to the poor. Ac-



cording to legend, Ludwig, at first, forbade her unbounded gifts to the poor. One day he saw his wife descending from the Wartburg with a heavy bundle of bread. He sternly bade her open it; she did so, and he saw nothing but a mass of red roses. The miracle often depicted in German art, converted him. At his death, she was deprived of the Regency by his brother and driven from her home, with her three infant children, without even the barest necessities of life. Through the intercession of some of the principal barons, the Regency was restored to her. Renouncing it in favour of her son Hermann, Elizabeth chose to live in seclusion, mortifying herself with most severe chastisement, doing penance and ministering to the sick. She was canonized by Pope Gregory IX in 1235.

KATHERINE BETHLEN (1700 - 1759)



KATHERINE BETHLEN was the wife of Josef Teleki. She was a writer of scientific explorations. In 1751 she wrote *A Strong and Protecting Shield*. In 1753 she published a book called *Monuments to Immigration*. A little later on she wrote her autobiography. The literary history of Hungary calls her a willing sacrificing philanthropist in helping all sorts of scientific activities.

ZRINYI ILONA (- 1703)



HUNGARIAN history is full of the memory of patriotic heart, unswerving devotion, sacrifice and service. The annals of Hungarian history contain such great women as St. Elizabeth the patron of the poor, Margaret of the royal house of Arpad the protector of the needy, Katicza Dobo, who shared with her heroic husband the laurels of war against the Turks by defending the fortress of Eger and a great many others whose memories are cherished in the hearts of every Hungarian. Yet for patriotic service, a

keen sense of diplomacy and an astonishing ability of conducting affairs of the state of the greatest importance the fame of Zrinyi

Ilona outshines completely the brilliant array of Hungary's great women. Born of one of the oldest and wealthiest families of the Hungary of the seventeenth century she soon learned the various fortunes of war and rebellion which several great feudal lords lead against the oppressing dynasty of the Habsburgs, who for many decades tried to subjugate the liberty loving Hungarian race. Of her own family one died on the scaffold, another fell on the battlefield, an encounter against the Turks who then tried with more or less success tried to conquer the South-Eastern part of Europe and ever since the unfortunate battle of Mohacs held under their domination about half of Hungary. Zrinyi Ilona's first husband was first Rakoczy Gyorgy, prince and ruler of Transylvania and an implacable enemy of the Habsburgs. After his death Zrinyi Ilona became the wife of Imre Tokoli, another leader of great renown in the long waged campaign against Austrian tyranny and religious persecution. Their match was an ideal one and she was literally Tokoli's helpmate in the best sense of the word helping him even in his military enterprises. It was in this latter capacity that she successfully defended for a long time the fortified city of Munkacs in North Eastern Hungary against the besieging Austrian troops and the surrender of the famous fortress was accomplished only by the treachery of some of her lieutenants, who were bought off by the enemy. After her surrender even the Austrian Emperor treated her with all the respect due to her rank and heroic deeds and though to a certain degree she lost her liberty she retained the admiration of a grateful nation. She was exiled together with her husband to a place in Asia Minor and died on the 16th of February 1703. Some time later her body was interred in Galata a Suburb of Constantinople in the Jesuit Church. Her remains were brought back to Hungary on the 6th of October 1906 and were placed in the Cathedral of Kassa forming a national shrine of continuous adoration. Her heroic feats were immortalized by the best of the Hungarian poets and she remains a model of patriotic devotion for Hungarians for all the ages.

MARIE THERESE ARTNER (1772 - 1829)



MARIE THERESE ARTNER wrote under the *nom de plume*: Theone. In 1806 she published a book of selected poems. In 1818 she wrote another called *Field Flowers Gathered on the Plains of Hungary*. She also was a dramatist. She had contact with and entertained many writers of note of her time and was a delightful hostess.

MIMI CAUX (1823 - 1906)



MIMI CAUX began at the age of seventeen to play parts at the Hungarian National Theatre and she became a member of the personnel. Later her singing voice improved so wonderfully that she received a very choice engagement at the Scaler Theatre in Milan, Italy, then in Paris, London and Berlin. She received well-earned triumphs for the forty years in which her success lasted. She then spent the remainder of her life in Ujpest, in solitude, as many of her best friends were dead. She lived to be eighty-

three.

BLESSED MARGARET FROM THE HOUSE OF ARPAD
(1242 - 1271)

BLESSED MARGARET was born in 1242 at Klissa, and she died in 1271 at the Danube Island called after her, she was the daughter of King Adalbert IV of Hungary and Maria Laskaris. Her parents made this vow before her birth: "We will dedicate our child if it is a girl to God, because there has never been a nun from the House of Arpad." In accordance with this vow Margaret was taken in her early childhood to Veszprem to the Monastery of St. Catherine and there she received her higher religious education.



At the age of ten she was taken amidst great pomp to the Hare Island which is now called, beautiful Margaret Island. She lived in the monastery of the Dominican Sisters (the ruins of which can be seen even today). Her spiritual grandeur, the force of her faith, and her culture elevated her to a very high position, as she became the spiritual adviser of the order. She gave many lectures and addresses. She was famous all over Europe. Sovereigns asked for her hand, among them were King Ottokar II of Bohemia and King Charles Anjou of Sicily, but Margaret refused all offers of marriage. The most distinguished nobles sent their daughters to her, the royal family asked for her advice, and she even reconciled her father with King Stephen V. She was one of the most perfect examples of Christian ascetic life and after her death miracles occurred at her grave.

DOROTHEA KANIZSAY (15th Century)

DOROTHEA KANIZSAY was one of the greatest Hungarian ladies of the XVth century. Her husband was Imre Perenyi who was Palatine, he had been appointed by King Wladislaw Ranus of



Croatia and Slovenia in 1512 and later by Emperor Maximilian promoted to the rank of Prince of the Holy Roman Empire in 1517. The high positions held by her husband required many activities from Dorothea Kanizsay and gave her ample opportunity for charitable actions. Imre Perenyi died in 1519, but Dorothea had to keep the title conferred on her by King Louis and as "The first lady of the Country" she received King Louis' bride at the frontier, Archduchess Maria and later the bride of Palatine

Stephen Bathory. As the only woman of her time she participated at the request of her king in all the legislative assemblies. She built the first printing shop of the country in Sarvar and erected several churches in Transdanubia. But all the sacrifices she brought for those living was insignificant compared to those she brought for the dead. In 1526 after the fatal battle of Mohacs, Dorothea Kanizsay appeared on the battlefield and had the heroes buried by her own men at her own expense. She provided generously in her will for the poor, for the orphans, for the churches and orders and for all of her faithful servants. She died in 1534.

SUSANNA LORANTFFY (1600 - 1660)

SUSANNA LORANTFFY was born in 1600 and she died in 1660. At the age of sixteen she became the wife of George Rakoczi, Prefect of Borsod, this powerful, rich and highly respected aristocrat found in her a fitting companion. Susanna Lorantffy developed in intellect, and in will power to be an exceptional individuality. She became the economical and financial head of the family; she managed the estates, through her personal influence she acquired many friends and with her many mobilized for the aim of her husband. George Rakoczi II owes Susanne Lorantffy to a

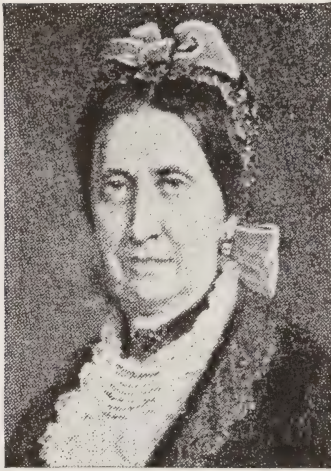
great extent for becoming Prince of Transylvania in 1636. Sarospatak became his official residence and it was here that Susanna Lorantffy began the great work of her life: the unselfish and systematic development of Hungarian cultural life. She founded the Reformed College of Sarospatak. She established boarding schools, founded scholarships and endowment funds and invited outstanding scientists from other countries as professors. She endowed similarly the Reformed College of Debrecen, Nagyvarad,



Gyulafehervar and Kolozsvár. She established printing presses in Sarospatak and Gyulafehervar. She met the expenses of several authors' publications. Aside from being very kind and generous she was also very devout and did a great deal for better morals. She often assembled her scientists and arranged discussions about religious matters. During the warfare of 1644-45 she was the organizer of the army. She supervised the military operations, she took care of the defense of fortresses, of the care of prisoners. After the death of her husband in 1648 she retired with her son, George Rakoczi II to Sarospatak and later witnessed his election to the Principality of Transylvania.

MRS. PAUL VERES NÉE HERMINE BENICZKY
(1815 - 1895)

MRS. PAUL VERES was born in 1815 and she died in 1895. She became an orphan at an early age and her education was very limited. She married Paul Veres in 1839 and until 1850 spent much time with her daughter's and her own education. This awoke her desire to give an opportunity to women to acquire an education similar to the men's. There were no adequate schools in Hungary at that time, therefore she issued in 1867 an appeal to the women who had similar ideas and they decided at a meet-



ing the founding of a Society for the Education of Women and shortly after held their first regular meeting. Their petition addressed to the Parliament bore nine hundred signatures. The society's school opened in 1869 and progressed rapidly. The Hungarian women are grateful to Mrs. Veres that higher education was made available to them. Her industrious and blessed life was full of sacrifice in her service and struggle for higher education.

QUEEN ELIZABETH (1837 - 1898)



QUEEN ELIZABETH was the wife of King Francis Joseph, daughter of Prince Maximilian of Wittelsbach, (Duke of Bavaria). She was born in 1837 and died in 1898. She was the most beautiful woman of her time and unusually perfect in spirit. Francis Joseph I Emperor of Austria married her in 1853. He was at that time rather hostile to the Hungarian nation. The suppressed Hungarians turned with homage and love towards Elizabeth and they were not disappointed, because at her first appear-

ance hundreds of political prisoners of the war of liberty of 1848-49 were freed. Later she worked with great effort and with all the kindness of her heart to bring forth an understanding be-

tween the sovereign and the nation. She learned the Hungarian language and listened with great respect and esteem to the explanations and advices of Francis Deak, called *the Wise of the Nation*. The Court of Vienna gained new support through the agreement of 1867 from the Hungarians after the big defeat of Koeniggraetz. When Francis Joseph was crowned King of Hungary in 1867, the grateful nation gave Queen Elizabeth an ovation which was unrivaled. But the stiffness of the court life of Vienna and its intrigues made the life of this noble woman, who was used to kindness and frankness, miserable and she gradually retired from official life. In 1889 through the tragedy of Mayerling she was deprived of her son, Crown Prince Rudolph, and this tragedy broke her motherly heart. She became melancholic and dedicated the remainder of her life to arts and poetry. On September 10, 1898 an Italian anarchist by the name of Luccheni stabbed her with a dagger. The Hungarian nation still mourns for her and her memory is held in the greatest esteem.

LOUISE BLAHA (1850 - 1926)

LOUISE BLAHA was born in 1850 and she died in 1926. Her father was an actor, and Louise and her mother travelled with him. At the age of thirteen she was an accomplished actress. She had great success in 1864 at the People's Theatre in Buda in the popular drama Csikós (Cowboy). In 1866 she married John Blaha, the conductor of the theatre at Szabadka. He died in 1870. She had unparalleled successes on the stage of the Hungarian National Theatre. Her marvelous voice brought her success even in Vienna. Her kindness, charm and undeniable talent secured her every recognition which the Hungarian nation lavishly



confers upon its favorites. "Nightingale of the Nation" was the pet name given to her. Even in her late years she received great ovations, the King decorated her with the Golden Cross of Merit. She died in 1926. She was for the Hungarians not only a great woman and a great artist but the embodiment of the Hungarian unsophisticated charm and genius. At the beginning of her career this extraordinary woman did more than anyone to popularize the Hungarian language in Budapest where usually German dramas had been played.

MRS. ELMER PAPP-VARY NÉE SERENA SZIKLAY
(1881 - 1923)



MRS. ELMER PAPP was born in 1881 and she died in 1923. Her ardent patriotic poems made her name known. She published two volumes of poetry and she wrote the Hungarian Credo which became the national prayer for Hungary and which lives in the heart of every child, young girl and man, and gives faith and hope to the Hungarian nation. This prayer not only endeared the name of Mrs. Papp-Váry to everyone but placed her in Hungarian history. At all solemn occasions, joyous and sad alike, this

song is heard everywhere where Hungarians live.

*I believe in a God
I believe in a fatherland
I believe in a divine eternal truth
I believe in the resurrection of Hungary!*

India

*Selected by HARIDAS T. MUZUMDAR, India Review,
and SWAMI GNANESWARANDA*

PADMINI (14th Century)

PADMINI was the wife of Rama of Chitor, Rajputana. The name of her husband, Rama Bhin Simgha, a very proud general and a well known administrator. Padmini was very beautiful and the fame of her enchanting beauty reached the ears of the Mogul Emperor of Delhi, Allauddin Khilji, and he was very much attracted by the description of poets of the beauty of this Rajput Queen. The Rajput Princess fought very valiantly against the Mohammedan Conqueror, who had never subdued Bhin Simgha. She main-



tained the Independence of Chitor against many Mohammedan invasions. This time, inspired by the beauty of the enchanting Queen, the Emperor gathered together an army and marched against the small principality of Chitor with a double intention of subjugating Bhin Simgha the proud Rajput King and also of capturing the most celebrated beauty of the then India—Padmini. The Fort of Chitor was besieged and the valiant heroes of Rajput came, falling in battle one after the other, provisions were failing in the fort, and the prospect of saving the honor of the women seemed to be very little. Padmini suggested to her husband the proposal of a truce, the price of which was going to be her honor. Rajput King did not consent and gathering together the surviving heroes he marched out of the fort and attacked the Mohammedan army but he was captured and made a prisoner by the invaders. Message came to the fort of the defeat of the King's army and his captivity. An ambassador from

the Mohammedan camp brought the proposition that if Padmini would surrender and come to the camp of the Mohammedan Emperor the siege would be raised and the independence of the country would not be interfered with. At last it was agreed that the Mohammedan Emperor would come to the fort for a visit to the Queen. The Emperor himself was very much in doubt, knowing the custom of the heroic, that he would not be able to capture the Queen alive. The Queen also suggested that she would not appear in person before the Mohammedan Emperor, but she would stand before a mirror and the Emperor could look at the reflection. The Emperor agreed to the proposal. The interview was given. He was so fascinated with the enchanting beauty of Padmini that he resolved to capture her at any cost, the siege continued. At last Padmini sent another messenger to the Emperor proposing that she would surrender, provided her husband would be set free. She also asked permission of the Emperor to go to his camp with all her attendants following her to her new home with the Emperor. The Emperor was happy beyond measure at the prospect of at last being able to capture Padmini, the Queen of his dreams. He consented to the proposal. Here in the Rajput camp, Padmini gathered together the remaining few of the valiant Rajput fighters concealed them fully armed in palanquins. Passing for women attendants the procession of the Queen and her fifty attendants in the palanquins arrived at the Mohammedan camp. Padmini came out from her palanquin, met the Emperor and demanded the release of her husband. Bhin Simgha was brought before the Queen and set free. The Queen on the plea of bidding her last farewell to the King dressed him in the royal attire which she brought with her from the fort. Bhin Simgha stood before her fully arrayed as a Rajput General, all of a sudden the Queen blew a whistle and out came the fifty warriors concealed in the palanquins and attacked the Mohammedans. A deadly battle was fought. The Mohammedan camp was taken by surprise while they were getting ready for a wedding. This was one of the deadliest battles ever fought. Confusion ran rampant and the Mohammedan army was routed and put to

flight. The Emperor himself was killed. Padmini and Bhin Simgha went triumphant back to the fort.

MIRA BAI (16th Century)

MIRA BAI was the daughter of a Rajput chief and from her very childhood was intensely religious. She was very beautiful to look at and to add to the fascination of her personal beauty she was enraptured in religion. This made her the more enchanting. She had a little image of Krishna called *Ranchor* which she loved with the extreme devotion of a mystic lover. The image was a living presence for her, which was Krishna the lover God of India in flesh and blood for little Mira Bai. Once Rama Kumbha of



Chitor came to visit her father and youthful Mira Bai. Rama was fascinated by the attraction of young Mira and wanted to marry her. The father considered it a great honor but Mira objected saying she was already married to *Ranchor*. Neither the King nor her father paid any attention to the protest of Young Mira. With tears in her eyes she appeared before the King and said that she could not marry Rama because she was already a bride of Krishna, whereupon the King promised he would install her in the palace as a ruling diety of the kingdom and she would be at liberty to follow her religious rites and ceremonies without any hindrance from the King. The King would always remain only a humble servant to Mira. Mira came to the Palace of Rama apparently as a bride. For a long time the King did not interfere with her religion, on the contrary he helped her to hold any religious ceremony which she wanted to hold in the palace. Mira Bai used to spend all of her time in religious meditation, singing hymns, decorating the image and talking to him. At last the King could not bear anymore and

became a little disappointed and rude so that Mira Bai walked out of the palace with *Ranchor* and went on foot to Drindavana the place associated with the memory of Krishna. Mira living a life of austere practices started to write ecstatic songs and verses in the Hindusthani. Together with her beloved Krishna to whom she sang with the utmost satisfaction and ecstatic raptures, she sang to the holy people of the Holy City of Drindavana. Until her last day Mira Bai never returned to the palace nor was she disturbed nor molested by the disappointed King. The wonderful poetry and songs of Mira Bai have been preserved until today and from a poetic standpoint they stand unrivalled in their beauty of expression and depth of feeling. Even today the songs of Mira Bai are sung from one end of India to the other.

MUMTAZ MAHAL (17th Century)



MUMTAZ MAHAL was the wife of a great Mogul Emperor Shah Jahan. She is known to be the most beautiful, loving, patient and consoling wife. In the midst of his disturbed life the Emperor Shah Jahan would always find the greatest joy, peace and love in company with his beautiful Queen Mumtaz. In fact she was the only joy of his life. His own children rebelled against him and he died a captive in the hands of one of his unruly sons who usurped the throne, depriving his other brother, or the legitimate heir,

from succeeding his father. However Mumtaz died when the Emperor was at the height of his power and prosperity. The Emperor promised the Queen that even if she died before him he would make her memory live throughout the ages, to withstand the ravage of time. To fulfill his promise, the Emperor planned to build a monument over the mortal remains of his

dear Queen. Mumtaz Mahal stands as the most magnificent monument of the love of a man for his wife.

RANEE OF JHANSI (1822 - 1857)

LAKSHMI BAI became a widow when she was quite young. She had no children. She ruled the Maharashtra Kingdom of Jhansi with the ability and statesmanship of a veteran ruler. During the middle of the 19th Century the East India Company extended its petition and rulership over India, Lord Dalhousi the Governor General of India annexed to the territory of the East India Kingdom after Kingdom ruled by the Hindu Chief. On the plea of misgovernment Jhansi was proposed to be annexed to the



British territory. Stubbornly and with a good deal of determination Lakshmi Bai resisted the annexation policy of Dalhousi. Soon after a rebellion broke out in India against the British domination of the East India Company and the hatred for the British ran like wildfire from one corner of India to the other. The Indian Ruler, the Chiefs and also the army were organized under a few very able generals to fight the British out of India. In 1857 a severe battle was fought between the Indian rulers and the British. Immediately Lakshmi Bai became one of the leaders of this battle for Independence of India against the British; she dressed herself as a man and marched at the head of a highly disciplined army. It was stated by the British general who fought against the army of Lakshmi Bai that never in his life had he seen a greater hero than the general of this army. He did not know it was a woman who was the leader of the opponent. Lakshmi Bai was killed in battle. Her body was captured and eventually it was discovered that the valiant soldier and general who fought so stubbornly was none other than Queen Lakshmi

Bai of Jhansi. Her name is cherished by all patriotic Indians with the deepest honor and reverence. The mention of her name conjures a spirit of nationalism and patriotic determination in the heart of every Indian.

TORU DUTT (1856 - 1877)



TORU DUTT was born in Calcutta on the fourth of March, 1856. She was the youngest of three children (two girls and a boy) of a high caste Hindu couple in Bengal. Her father who survived them all, the Baboo Gavin Chunder Dutt, is himself distinguished among his countrymen for the width of his views and the vigor of his intelligence. With the exception of one year's visit to Bombay, the childhood of these girls was spent in Calcutta, at their father's garden house. Toru was a pure Hindu, full

of the typical qualities of her race and blood, and, according to her poems she preserves to the last her appreciation of the poetic side of her ancient religion, though faith itself in Vishnu and Siva had been cast aside with childish things and been replaced by a purer faith. At the age of thirteen, her father decided to take the two daughters to Europe to learn English and French. Toru was a better French scholar than English. She loved France and she loved its literature. She wrote French with a near perfect elegance. In 1873 Toru, her father and sister returned to Bengal. The store of knowledge she brought from Europe would have sufficed to make either a French or English girl seem learned, but which in her case was simply miraculous. She mastered Sanskrit also. Her first published essay was a monograph on LeConte de Lisle, a writer with whom she had a sympathy. This study was followed by another one, Josephin Souvary. In 1874 her only sister Aru died at the age of twenty. Both sisters were well-

trained musicians with full contralto voices. In 1876 Toru's first volume, *Sheaf Gleaned in French Fields* was published. It seemed for a time after her death that she had written but this single book. But as her father examined her papers he found one completed work after another. Magazine articles, a French romance, *Le Journal de Mlle D'Arvers*, and English poems which are her chief legacy to posterity. Among her works are *Prehlad*, *Savtri* and the ballad *Jogadbya Uma*. Toru Dutt breathed her last on August 30, 1877 at the age of twenty-one years. Among "last words" of celebrated people, that which her father has recorded, "It is only the physical pain that makes me cry," is not the least remarkable, or the least significant of strong character. If Toru Dutt were alive she would still be younger than any recognized European writer, and yet her fame, which is already considerable, has been entirely posthumous.

Ireland

Selected by F. A. STERLING, American Ambassador in Dublin

ST. BRIGID (6TH CENTURY)

THE Patron Saint for women in Ireland. Saint Brigid lived in Ireland in the 6th Century, and is famed for her great learning, wise judgments, true prophecies, and blameless life. "Looking through the haze of miracles in which her acts are enveloped, we discern a woman of great energy and courage, warmly affectionate, generous, unselfish, and wholly absorbed by a desire to promote the glory of God, and to relieve suffering in all its forms." This Saint is usually commemorated on February 1.



MARGARET O'CARROL (15TH CENTURY)

MARGARET O'CARROL, daughter and wife of Irish chieftains of the 15th Century, is described in the *Annals of the Four Masters* as "the best woman of her time in Ireland." She is one of the most revered of the Irish heroines of history. Margaret O'Carrol was not a cloistered votary like Saint Brigid, yet she was scarcely less pious. She was not a queen like Gormflaith, or Maeve, and yet her influence upon the period in which she lived was as great, as well as, infinitely more beneficent. She was known as Margaret An Einigh—Margaret the Bountiful—from two famous feasts which she gave each year, the memory of which has sur-

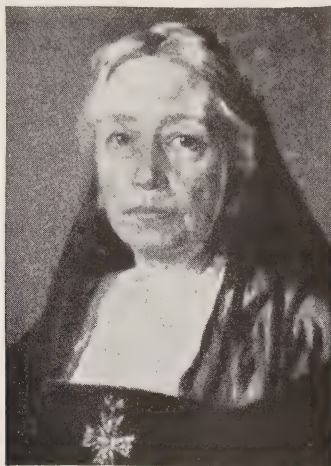


too, Calvagh (her husband) himself also, on horseback, by the Church's outward side, to the end that all might be done orderly, and each served successively. And first of all, Margaret gave two chalices of gold offerings that day on the Altar of God Almighty. She also caused to nurse, or foster, two young orphans. We have never heard the like of those two days in splendor."

LADY AUGUSTA GREGORY (20TH CENTURY)

LADY GREGORY, who died in the spring of 1932, was the most famous of the women authors of Ireland, and a Gaelic scholar of renown. She was the author of many books dealing with Ireland, and with Irish life and customs in ancient and modern times. A playwright herself, she encouraged and supported the Irish drama, as a Director of the Abbey Theater in Dublin, and, in this relation, was the first to discover that Irish dialect could be used not for comic purposes only, but for every purpose of literature and drama. Lady Gregory's works include: *Gods and Fighting Men; the Story of the Tuatha de Danaan and of the Fianna of Ireland, Cuchulain of Muirthemne; the story of the Red Branch of Ulster, A Book of Saints and Wonders—put down according to the Old Writings and the Memory of the*

people of Ireland, The Golden Apple—A Play for Kiltartan Children.



SARAH CURRAN (1783 - 1806)

THE daughter of Richard Curran who was on the opposite side of the Robert Emmett faction of the outbreak of 1803 against England. Robert Emmett perished in his pride on the scaffold one day after he pleaded guilty to the outbreak. Sarah loved Robert, so this execution caused a break between she and her father. Sarah had to leave her home. She received the most cherishing attention from friends to try to drive away her grief and wean her from the tragic story of her love. Sarah made her home with the Penrose family in Cork. She was treated very kindly. It was while she was on a visit with Mr. Penrose that Sarah became acquainted with Captain Sturgeon, who later asked for



her hand in marriage, homeless Sarah, whom everyone loved, with her exquisite voice and charming manners, had no alternative but to accept this offer. She told him she had no heart to give away. He knew her position, and respected the sacredness of it. The marriage took place in Cork. Captain Sturgeon's regiment was ordered to Malta. Sarah's health began to fail; she went to Italy and two years later died of a broken heart. Her remains were brought to Ireland and buried in the churchyard of Newmarket.

CATHERINE MCAULEY (1787 - 1841)



Was born in 1787, in Dublin. She descended on both her father's and mother's side from ancient and honorable families. She was left an orphan at the age of eleven, was adopted by protestants and became the fondled idol of their luxurious home. She was the foundress of the Order of Mercy, St. Catherine, Dublin, Ireland in 1831. Fourteen convents were founded by her before her death. Mother McAuley devoted her wealth, her exertions and her life to the alleviation of human misery, for she knew in

making people happy she made them good. She manifested most striking proofs of heroism, prudence and common sense. Mother McAuley established the Newfoundland foundation in 1837, and received the honor of being the first of her Institute to touch American soil. No woman ever accomplished more for sorrowing, suffering, humanity. She died in November, 1841.

Italy

Selected by G. CASTRUCCIO, Royal Italian Consul General

CORNELIA, "MOTHER OF THE GRACCHI" (210 - 120, Est.)

A WOMAN of ancient Rome, she embodies through the centuries the model of Italian motherhood. Descended from a patrician family, the "Gens Cornelia," she was the daughter of Scipio Africanus, the famous general who defeated the Carthaginian power. Widow of Sempronius Gracchus, she remained faithful to his memory by refusing her hand to the King of Egypt and devoting herself completely to the education of her children, Tiberius and Caius, the strong and unfortunate defenders



of the people's rights, and a daughter, Sempronia. It is said that a Neapolitan matron went one day to visit Cornelia and showed to her a beautiful set of jewels she owned. She then asked to see Cornelia's riches, and the Roman matron, pointing to her children, said with a smile: "These are my only gems." After she had provided for her daughter's marriage, and lost her two sons during the internal conflicts between the noblemen and the plebeians, she lived her last days in solitude, answering to anybody who pitied her, that "no one should call unhappy the woman who had given birth to the Gracchi." She was still alive when the Romans erected to her a bronze statue, writing on it these simple words: "TO CORNELIA, MOTHER OF THE GRACCHI." Her character is the purest of any woman's mentioned in the historical period of Rome. She lived to an extreme old age.

MATHILDA OF CANOSSA (1046 - 1115)



DAUGHTER of a Tuscan nobleman, she was the faithful sustainer of the Church's power against the German Emperors and of the reformation introduced in ecclesiastical life and customs by the energetic Pope Gregory the VIIth. It was in her castle of Canossa, near Reggio, and by her interposition, that occurred the famous encounter between the Pope and the excommunicated Emperor Henry the IVth, who walked three days in the snow around the walls, to see at last the excommunication lifted

from him. Countess Mathilde governed with firmness and sagacity a vast territory, including the provinces of Ancona, Tuscany, Mantua, Parma, Reggio, Piacenza, Ferrara, Modena, a part of Umbria, and the duchies of Spoleto and Verona. On dying, she left all her lands in heredity to the Church, thus considerably increasing its much discussed temporal estate. About her there is a legend. She was so pious as to want even to be authorized to celebrate Mass. The Popes postponed this authorization, saying she would be permitted to do so after she had erected one hundred castles. She is said to have died when ninety-nine were completed. Dante has immortalized her in his *Divina Commedia*.

ADELAIDE OF SUSA (1091 - 1150)

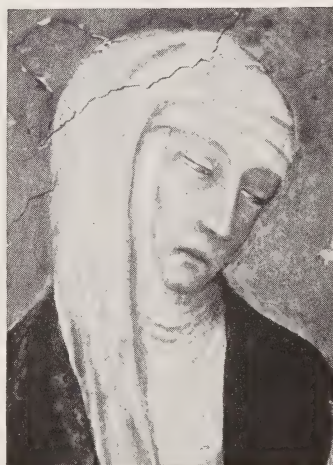
DAUGHTER of the Marquis Olderic of Turin and Susa, she passed a great part of her youth among the wars and slaughters of this barbaric era. Fame runs that she even wore a suit of arms and led an army in defense of the States she was to inherit from her father. At any rate, she gained a widespread renown by her indomitable strength and energy. She married Otto of Savoy, son of Humbert Brancamano (the Whitehanded), and her hus-

band gave her great authority over the State, which she governed even more freely after Otto's death. She had a great sense of justice and demonstrated it by often severely punishing the bishops and great squires of her lands, and by rewarding even her humblest subjects—a rare thing in times when the difference of classes was heavily felt and imposed. She also was an enlightened protector of poets and troubadours. A contemporary of Countess Mathilde of Canossa, she helped her in the moral reform of the Church, but while she favoured the Pope, she was not contrary to the Emperor, who obtained permission from her to pass the Alps unassailed, and so to arrive quite safe within the walls of Canossa.



SANTA CATERINA DA SIENA (1347 - 1380)

BORN in Siena, on March 25, 1347. Her name was Caterina Benincasa. Sanctified by Pio II, in the year 1461. In the literary field she was "as clean in her writing, as she was uncontaminated in her life." Of her we have a large number of works of ascetic character, The Misciatelli writes: *The greatest poem of the XIV Century was that created by the sentiments and the visions of Dante Alighieri and Santa Caterina; the first a perfect exemplar of what can be a man, the second a splendid type of woman; of aristocratic blood the Poet, of good popular blood the Guide of men;*



both magnificent champions of a race created for victories. She died aged thirty-three, after long sufferings endured with admirable firmness and charity.

CATERINA CORNARO - LUSIGNANO (1454 - 1510)



Was born in Venice in the year 1454, daughter of Marco Cornelio or Cornaro, the great grandson of the other Marco, who died in 1367, and who gloriously served his country and who during the last two years of his life was Doge of Venetian Republic. Caterina Cornaro was educated in the convent of St. Benedetto di Padova, which she entered when still very young, and there she remained almost until 1469, when, from among 72 of the most noted and most promising young maidens of the Venetian

nobility, she was chosen by Giacomo Lusignano XIV, king of Cyprus, Jerusalem and Armenia, to become his bride. There was great rejoicing in Venice over this union, and the aged Doge himself, dressed in his most splendid attire, accompanied the young bride from her very home, and arm in arm escorted her to the shore, from where she sailed, leaving for Famagosta, a metropolis of Cyprus, on a Venetian galley with a truly royal fleet following her. After a dangerous voyage, she finally reached her husband's side, where she was crowned queen amid the applause and festivity of a cheering crowd, delighted by her fine graces and her suave manners. Caterina, however, lived but a short time with her husband, who died in 1473, under suspicion of poisoning. During her widowhood she reigned for fourteen years, but always against great troubles created especially by her sister-in-law, Carlotta, and in great danger of losing her kingdom and her head. At length, tired of the endless fighting, she abandoned Cyprus in 1486, and returned to Venice, together

with her brother George, who persuaded her to donate to her native country her inherited kingdom of Cyprus, Jerusalem and Armenia. This Caterina did in fact, with a solemn ceremony at the Basilica of Saint Marc. Having gone in 1489 to Fratalonga to see the emperor Maximillian passing from Milan directed to Vienna, she became enamoured with the beautiful location of Asolo, and after having expressed her desire to the Venetian Senate to have this property, on June 20, 1489, she was invested with the sovereignty of Asolo. She there established her Court, and lived for some twenty-one years, surrounded by the most noted and most splendid literary celebrities of the time. She there also had occasion of hearing the sermons of the famous monk Bernardino da Feltre. But, because of the disastrous consequences created to the glorious Republic of Venice by the League of Cambray, Caterina was forced to leave her pleasant place at Asolo, and to flee in refuge to Venice, where she died at the age of fifty-six, on July 19, 1510. She was deeply mourned by all her people. Her body was placed in rest in the church of the Santi Apostoli, which was erected years before by her family—Cornaro, and the Erizzo family. Of Caterina Cornaro was admirable the fine sense of judgment and justice, and a certain fine quality for doing good, for which reason the most difficult and most trying cases of law and politics were by her easily solved. She can, therefore, be classed in that glorious group of reigning women who demanded the highest respect.

ISABELLA D'ESTE (1475 - —)

SHE constitutes the most perfect and accomplished type of the Italian princess in that period so famous for the development of art and letters called the Rinascimento. She was born in Ferrara from the family that governed this town. Exquisitely educated by the great revivers of ancient classical literature, among whom was the Guerino, she passed her first years amidst a crowd of writers and artists who convened to Ferrara from all Italy and abroad. She was only sixteen years old when, in 1490, she married the Duke of Mantua, Francesco Gonzaga, a warrior and statesman of great power and nobility. Amidst the splendor



and dissipation of her time, she was one of the few who matched her intelligence and culture with pious feminine manners and convictions. Three great painters made portraits of her: Titian, Leonardo, and Rubens. Raphael made one of his loveliest Madonnas to adorn her rooms. She maintained herself an interesting correspondence with the greatest men of her time, to whom she often gave lights and who honored her by asking appreciations of their masterworks and doings. She was a great friend of her sister-in-law, Elizabeth Gonzaga, Duchess of Urbino, she, too, a remarkable woman of this period.

VITTORIA COLONNA (1490 - 1547)



BORN in Rome, a daughter of Fabrizio Colonna, one of the greatest captains of his time, she was promised, at the age of seventeen, to Ferdinando d'Avalos, Marquis of Pescara, whom she married two years after. He soon died in Milan (1525) and Vittoria, profoundly affected by his death, went to live in the monastery of St. Silvester, where she wrote admirable poetry in his memory. During the war between the Colonna family and Pope Clement VII, she returned to her castle near Marino (by Rome).

After this she traveled through the principal towns of Italy, making elevating and ennobling friendships with many artists; among these was Michelangelo, of whom she became the counse-

lor and worthy inspirer. In the last years of her life, her mystical vein induced her to retire again in convents and monasteries, near Rome, where she died in 1547. Her Lyrics are elevated and melancholy, all pervaded by Nature's aspects and human sorrows, ending in peaceful religious thoughts. The beauty, the virtue and the talent of Vittoria Colonna were highly praised by her contemporaries, and particularly by Michelangelo who loved her greatly, and by Ariosto in the 37th Canto of *Orlando Furioso*. Vittoria Collona was called: "the model Italian matron."

MARGERITA DUCHESS OF PARMA (1522 - 1586)

REGENT of The Netherlands; Margerita was the daughter of Emperor Charles the Fifth and a Flemish mother. She was raised in The Netherlands by the Emperor's aunt, then the Regent, and later by Mary Queen of Hungary the Emperor's sister. In both Royal Houses she received the best of education. At twelve years of age the Emperor gave her in marriage to Alexander de Medici, Grand Duke of Tuscany. The ill-fated marriage lasted twelve months. It was terminated by the violent death of the Duke.



When she was eighteen years of age she was married to Ottavio Farnese twelve years old. Again the great difference in age of the couple did not produce happiness. It was said by a contemporary that living apart and at great distance kindled a better feeling between Margerita and her young husband. Margerita was too ambitious of power and saw in him a rival. When the Regent of The Netherlands died she was appointed by her half-brother King Phillip of Spain to the Regency of The Netherlands. She was well prepared, more masculine than feminine, liked to ride a horse and go to the hunt. She showed much versatility in accommodating herself to the exigencies of her position as well as

adroitness in the management of affairs, which she may have acquired in the schools of Italian politics. In religion, she was orthodox as Phillip the Second could desire. The famous Ignatious Loyola had been her confessor in early days. No objection was made to Phillip's purpose of taking back with him to Castile her little son Alexander Farnese, named after his father. In 1859 Margerita made her entrance in great style into Brussels, where Phillip awaited her surrounded by his court of Spanish and Flemish nobles. Her husband, the Duke of Parma in attendance to Phillip. The appointment was not disliked by the people of Netherlands, they were used to feminine rulers. She was treated like one of their own, having spent her youth there. The Regent was to be assisted by three councils: The Council of Finance, The Privy Council, The Council of State. Into the Supreme Council entered Flemish nobles among them the Prince of Orange and Count Egmont, Count Barlaimont, Viglius, Granvelle Bishop of Arras. Phillip never gave her full confidence, often let her wait for weeks before he answered her letters, some he never answered, Granvelle first and then Alva got the Lion's share of his confidence. After eight years of troublesome state affairs she abdicated to the sorrow of The Netherlanders. She was industrious, robust and capable, never indulged in luxury and frivolities, had natural good sense and practised general moderation. For some time she lived with her husband at Parma, and afterwards at Naples. Years later when her son Alexander Farnese was called to the government of The Netherlands she paid a short visit there.

ROSALBA CARRIERA (1675 - 1752)

BORN in a century during which life and art wore a brilliant superficiality and often lacked in good taste, she brought to the art of color a vivacity, a strength, and a correctness of drawing unapparent through the great naturalness of her portraits. A disciple of the famous pastel painter, Giann Antonio Lazzari, she was not content to surpass him, but continued to improve her craft so as to imitate with pastels the flow and relief of oil colors. After these brilliant attainments, she traveled to Rome,

Florence, France, and England. Her masterpieces are a portrait of Lady Basso (a poet's wife), and a portrait of herself. As she had once painted herself with a wreath of leaves around her head, some friends asked her the reason for this ornament. She answered them that this garland was an attribute of classical tragedy, and that they were to wait till the end of her life to see the reason of it. In fact, during her last years, she completely lost sight and reason, and died after long sufferings, in Venice.



LAMBALLE MARIE THERESE LOUISE OF SAVOY-CARIGNANO (1749 - 1792)

FOURTH daughter of Louis Victor of Carignano, was born at Turin on Sept. 8. In 1767 she was married to the prince de Lamballe, son of the duke of Penthièvre. Her husband dying the following year, she retired with her father-in-law to Rambouillet until she returned to court on the marriage of the dauphin. Marie Antoinette singled her out for a companion, and after her accession, in spite of the king's opposition had her appointed superintendent of the royal household. Between 1776 and 1785 the Comtesse de Polignac succeeded in supplanting her, but the queen favored Madame de Lamballe. From 1785 to the Revolu-



tion she was Marie Antoinette's closest friend. She came with the queen to the Tuileries and as her salon served as a meeting-place for the queen and the members of the Assembly whom she wished to gain over, the people believed her to be the soul of all the intrigues. After a visit to England in 1791 to appeal for help for the royal family in the Temple on August 10. On August 19 she was transferred to La Force, and having refused to take oath against the monarchy, on September 3 she was executed and her head placed on a pike and carried before the windows of the queen.

"Such was the fate of a daughter of the ancient race of the royal House of Savoy, who perished, expiating the crime of being noble, in the best sense of the word. . . .

"She has left to us a memory as sweet and pure as the lilies of the country of her adoption, and France has shed many tears for her fate; while Italy enshrines the name Marie-Therese de Savoy-Carignano amongst the best and most heroic of her daughters."

(C. Gearey, *Daughters of Italy*: London, 1886)

CRISTINA BELGIOJOSO TRIVULZIO (1808 - 1871)

ONE of the most outstanding figures of the Italian Risorgimento, she was born in Milan, her father being Gerolamo Trivulzio, and her mother N'Horia Gherardini. At the age of sixteen she married Emilio Bartiano, Prince of Belgiojoso d'Este, a rich and rather conceited gentleman, with whom she led an unfortunate life, till they separated in 1830. She then went to Lugano, in Switzerland, where the Austrians soon suspected her of taking part in conspiracies against the Imperial Government in Italy. Knowing herself to be suspected and closely watched, she took refuge in Genoa, and at last in Marseilles, whence she gave aid to Mazzini's expedition in Savoy by selling all her jewels. Always persecuted by the Austrians, she went to Paris, where she began to paint and to sell her pictures, in order to support herself. Little by little she was discovered and admitted in high society, where she was soon seen frequently at Marshal La

Fayette's and Madame Recamier's receptions. Having received financial aid from her family in Milan, she founded one of the most frequented and cosmopolitan circles of the town. She received there the artistic and political leaders of three nations: Hugo, de Musset, Chopin, Bellini, Rossini, Tommaseo, Gionberti, Mamiani, Ozanam, Thierry, Thiers, Dumas, Sand, Heine (who wrote enthusiastic poems about her), Michele Amari, and Pellegrino Rossi. In 1848 she went to Naples, whence she started for



Milan at the head of a battalion she had herself collected and enlisted. At the end of the popular "Five Days Revolution" in Milan she founded two other newspapers for the union of Piedmont and Lombardy. In her last years she tried to found an agricultural enterprise in Asia, and encountered many adventures there. At last she retired, near Milan, where she devoted her efforts to relieving the peasants of this country from misery and oppression. She wrote and founded a great newspaper, "l'Italie." In the year 1846 she published, under the transparent veil of the anonym, an *Essai sur la formation du dogme catholique*, in four volumes; in 1850 her *Souvenirs d'exil*; and in 1851, *Notions de l'histoire à l'usage des enfants*. After her return from Asia, she published two volumes: *Asie Mineure et Syrie*, and *Scènes de la vie turque*. Several romances, in the French language, many articles in the "Revue des deux Mondes," in the "National", and other periodicals, and her *Histoire de la Maison de Savoie*, show her high qualities as a writer.

ADELAIDE RISTORI (1821 - 1906)

A GREAT actress, born on January 26, 1821 at Cividale del Friuli, died on October 8, 1906 in Rome. Her parents were strolling players, and she almost began life in the theatre. At the age of



14, she played as Francesca da Rimini in Silvio Pellico's tragedy, and in a few years became the leading Italian actress. In 1847 her marriage with the Marquis Giuliano Capranica del Grillo (died 1861) temporarily interrupted her dramatic career; but she soon returned to the stage. After having acted in Italy for some years with immense applause, she presented herself before a French audience (Paris) in 1855, when Rachel (Elisa Rachel Felix) was at the height of her fame. But Ristori won a complete

triumph; and thereafter gained fresh laurels in nearly every country of Europe, in the United States (1866; 1875; 1884; 1885), and in South America, where her magnificent tragic acting roused the greatest enthusiasms. The roles in which she especially shone were: *Myrrha* (Alfieri's); *Elizabeth* (Giacometti's); *Mary Stuart* (Schiller's); *Medea* and *Marie Antoinette* (Legouv  s); *Lady Macbeth*, and *Adrienne Lecouvreur* (Scribe's). Her *Studies and Memoirs* (1888) contain valuable studies in the psychological explanation of the characters of Mary Stuart, Elizabeth, Myrrha, Phaedra, and Lady Macbeth, in her interpretation of which Ristori combined high dramatic instinct with the keenest intellectual study.

MARGHERITA DI SAVOIA, QUEEN OF ITALY (1851-1926)

(MARGHERITA MARIA TERESA GIOVANNA DI SAVOIA). Dowager Queen of Italy, was born at Turin, November 4, 1851. She was the daughter of Prince Ferdinand of Savoy, Duke of Genoa, and the Princess Elizabeth, a daughter of the King of Saxony, who was an accomplished scholar. She was married April 22, 1868 at Turin to her cousin, Humbert of Savoy, Prince of Piedmont. On the death of King Victor Emanuel II, in January, 1878, Prince Humbert ascended the throne as Humbert I of Italy, and Queen

Margherita soon established herself in the affections of the people, sharing in the popularity of the King. She participated actively in his philanthropic and charitable work, and on such occasions of national calamity, as the floods of Verona and Venice, the earthquake at Ischia and the cholera at Naples, she worked with the King, who devoted himself personally to relief measures. She was with the King on November 16, 1878, when an attempt was made on his life, and her presence of mind, in throwing



her bouquet of flowers in the face of the assassin, frustrated his attack. The King was finally murdered at Monza, July 29, 1900 by an anarchist. Queen Margherita possessed a charm of manner and a sweetness of disposition which endeared her to the Italian people, and during her widowhood she continued various philanthropic and social activities. Born three years after the defeat of Novara, young girl yet, Margherita exulted for the victories of Lombardy, and trembled for the gloomy days of Custoza. Fierce of her millenary lineage, proud of her raising people, Margherita of Savoy had the joy to see a King of Italy, her son, returning victorious from the battlefields on which the Unity of the Nation—the sacred promise made by her ancestors to the Italians—was accomplished. The beloved first Queen of Italy died at Bordighera on the 4th of January, 1926.

ELEANORA DUSE (1859 - 1924)

THIS great actress, who made so many European and American hearts beat faster over the tragedy of life, was issued from a poor family of Venetian comedians, who traveled miserably from town to town in North Italy. The sorrows and strifes of this first part of her life, together with the extreme sensibility of her character, are certainly the main elements of her success. She



went on the stage for the first time to play the part of a small girl in an adaptation of the *Miserables* of Hugo. She was revealed to herself in *Romeo and Juliet*, at Verona, and to the Italian public in Rome, at the age of twenty years, when she saved from failure a play of Dumas by substituting for the prima donna of her company, Giacinta Pezzano. The Roman public brought her in triumph through the streets. After this revelation, she conquered all the main theatrical centers of Italy, and then trav-

eled amidst continual applause and emotion through South America, Russia, Vienna, Berlin, and North America, where the sympathy of the feminine population touched her ever restless soul. Finally, she played in Paris, till then the undisputed domain of her great rival, Sarah Bernhardt. Less elegant and showy, she won the day by the striking and tragic reality of her interpretations and the passionate variety of her attitudes. Sarah Bernhardt never forgave her this victory. She interpreted many authors, as Dumas (in *The Dame au Camelias*), Sardou, Ibsen (*The Woman of the Sea*), Sudermann, and D'Annunzio, the poet, who loved her, and to whom she remained devoted even after he cruelly left her. She was a great friend of Matilde Serao and Arrigo Boito. Her theatrical managers were her father, Cesare Rossi, Pezzano, Tönczer, Schurmann, and herself. In her last years, she fell very ill, but after short rests, she persisted in acting, against the advice of her doctors, and died in Pittsburgh, U. S. A., of pneumonia. The American nation is not likely to forget the privilege of having been a spectator of her last and sublime interpretations. She will be remembered as one of the great actresses of this generation, and as a powerful influence on the modern style of acting as she depended on intense naturalness rather than stage effect, on sympathetic force and poignant intellectuality rather than the theatrical emotionalism of the French tradition.

MARIA ADELAIDE DI SAVOIA (1822 - 1855)

QUEEN of Sardinia, wife of Victor Emanuele II, born in Milan on the 3rd day of June, 1822, died in Turin on January 20, 1855. She was the youngest daughter of the Archduke Raineri, Viceroy of Lombardo-Veneto, and of Maria Elisabetta Francesca, sister of Carlo Alberto. She, therefore, was the first cousin of her mother's side of Victor Emanuele II, whom she married on April 12, 1842, and with whom she reigned as queen upon the abdication of Carlo Alberto on March 23, 1849. She died in February of typhoid fever. Maria Adelaide di Savoia was educated very religiously and was a devoted daughter of her Church, which, after she first set foot in Turin, exercised great influence in the Court of Carlo Alberto. After once having taken upon herself the role of Queen and sharing the throne with her husband king, Victor Emanuele II, Maria Adelaide did not admit any other temporal powers outside of those that bound her to her husband and to her country. Neither Vienna, nor Rome were able to tempt her to act unfaithfully against her husband. She remained absolutely true to her husband and her people, and never attempted to do anything out of her way as a true Queen and a faithful wife. During the revolutions that came up in Piedmont, her position of perfect esteem and her sense of responsibility and power were of great advantage. She cleaned the Court of all sources of trickery and political and ecclesiastical intrigues there were being insinuated through feminine weakness, and saved the King from scandal and plots formed against his name. In trouble and in peace she was ever the true and faithful mate, and affectionate wife of Victor Emanuele II. She possessed exceptional prudence in all matters of importance and especially during the most critical times. Maria Adelaide dared give her advice only



after much thought and study, and not until she had consulted the opinion and ideas of the best minds of the day. Her early death was mourned by all her beloved people, and especially by that great number which she had continually aided. Her memory lives on because of her fine graces and high virtue of her private life, as well as of her rare finesse and moderation in her royal life.

ANITA GARIBALDI (1818 - 1849)



ANITA GARIBALDI (Anna Maria de Jesus Riberas), born in Merinos, District of Laguna, Brazil. Her father destined her to peaceful marriage. She was eighteen years old when she first saw Garibaldi, loved him and became his wife. Strong in the affection of her Hero, Anita abandoned her father and her old fiancé, to share with Garibaldi the dangers and the good fortune. She learned to handle the gun, to mount on horseback, to set the sails, and at the battle of Coritibani she proved herself a warrior of in-

domitable courage. At the battle of Santa Caterina she herself put the light to the cannon. In 1848, Garibaldi brought her with their children to Italy, but to save her the labours of the field, left her at Nice, surrounded by the cares of her mother-in-law. On July 26, 1849, she escaped the enemy spies, entered Rome and having reached her husband at Villa Spada, she fought valiantly at his side in defense of the Roman Republic. From that day she did not leave her husband again, and, although with child six months along, she suffered all without a lament, so that he might not have reason to send her back. But the privations, the anguish, the pains she had to endure during Garibaldi's retreat, from Rome to S. Marino, had made of her an agonizing body. Having sailed from Cesenatico, the fugitives succeeded to repair at the

Comacchio valleys, at the dairy of Guiccioli alle Mandriole, where the poor Anita, burning with fever, deprived of food for several days, was soon placed on a comfortable bed, but died soon after in August, 1849. Anita Garibaldi is the most dramatic and poetic feminine figure of the Italian Risorgimento. In occasion of the 50th anniversary of the death of the Hero of the Two Worlds, the Italy of Vittorio Veneto and of the Fascism, who, through the epochal achievements of Garibaldi, gained innumerable examples of sacrifice and valor, duly celebrated in the honor of her Great Son and his beautiful creole who was his loyal companion in his battles of heroism. And to this end, on June 2, 1932, on the Gianicolo hill that saw the Heroine of the Red Shirts fight so bravely, Italy erected an enormous and beautiful monument, as a tribute of love and reverence to Anita Garibaldi, on which were sprinkled her ashes, with solemn and sacred ceremony.

Jerusalem

SARAH THE PRINCESS (1809 B. C.)

Wife of Abraham, Mother of the Jews

BORN in Ur, the ancient capital of Chaldea. Her father, Terah, was the chief of the priests of Nergal and a lord of the city, and the first recorded maker of the statues used as symbols of the gods. He afterwards renounced his idolatry, and, as a result, was driven from Ur. Sarah was married to Abraham while her family was still in Ur. Here they lived in luxury, until the great change in Abraham's religious views forced them to migrate to Haran. Her father joined them, and following his death, Abraham



received the call from God to "go into the land I will show thee." They went to Palestine, where, for sixty years, their life was full of stirring incidents. Their mode of living was now far different from the ease and comfort at Ur or Haran. Sarah lived in tents and travelled constantly. A famine in the land forced them to go to Egypt and from there they went to Hebron, where God made the memorable covenant with Abraham. Late in life, according to divine promise, Sarah gave birth to a son, Isaac. At the age of three Isaac was arrayed by his mother in the sacred robe which, according to Chaldean custom, was a symbol of his birth-right as heir of his father's clan, and Abraham made a great feast. She did not live to see this beloved son reach manhood, as she died of grief when through faith Abraham offered Isaac as a sacrifice. Abraham buried his wife in the cave of the field of

Machpelah in the land of Canaan. Sarah is still revered by the Jews.

REBEKAH (1857 B. C.)



THE story of "Rebekah at the Well" is familiar to all. Abraham sent an old servant on a long journey to find a suitable wife for his son, Isaac. At evening he rested at a well where Rebekah came with a pitcher, to draw water for her family. When the old servant saw her, he rejoiced and was certain he had found the proper wife for his master's son. With her slaves and dowry, Rebekah left her home and went westward, to become the wife of a man she had never seen. Isaac was walking, alone, in the field,

when the caravan arrived. As he looked upon Rebekah for the first time, he loved her. Twin sons were born to them, Jacob and Esau. Esau was the first born, but Jacob was his mother's favorite. The love which existed between Isaac and Rebekah has come down through the ages as a model of domestic happiness.

RACHEL, THE BELOVED (1753 B. C.)

JACOB sought a wife from among his parents' kindred in the far east. At the home of his uncle, he met his cousin Rachel, and loved her. He served seven years for her, in accordance with the Chaldean custom, but to Jacob the time seemed short. At the end of the seven years, due to another Chaldean custom that daughters should be married in line with their ages, the oldest daughter, Leah, was given him instead of Rachel. Thus Jacob served another seven years for the woman he loved. Rachel's eldest son, Joseph, was sold as a slave into Egypt, and there became the prime

minister. Her youngest son was Benjamin, the beloved. Her two sons were in moral character, far superior to the other sons of Jacob; and this is true testimony of her great and good qualities. She died (B. C. 1753) in giving birth to Benjamin, while Jacob was on his way from Syria to his own land. She was buried near Bethlehem in Judea. And, as if to mark that this ground was hallowed the Messiah was born near the place of Rachel's grave. Rachel's tomb, between Jerusalem and Bethlehem, is a pilgrimage shrine for Hebrews.



MIRIAM (1571 B. C.)

RECORDS on stone and parchment list the names of women of good influence in patriotic and religious service. Outstanding is that of Miriam, sister of Moses and Aaron. When a very young girl, she saved the life of Moses by suggesting that the princess who found him among the bulrushes, appoint the babe's own mother as a nurse. She used her gift in music, song and dance to inspire the people and fill them with religious fervor. Miriam was adviser to Moses, and leader of the women when they rejoiced, in chorus, on the safe crossing of the Red Sea. In the time of Samuel and David her power as a prophetess was manifest. She has left a beautiful example of sisterly tenderness.



RUTH AND NAOMI (1312 B. C.)



NAOMI, with her husband, Elimelech, and their two sons, emigrated from Bethlehem to Moab, because of a famine. The sons married Orpah and Ruth. Misfortune followed Naomi's household; her husband and sons died, and she was left alone with her daughters-in-law. Naomi heard that the famine in her native land was ended, and decided to return; the younger women set out to accompany her. But on the way, the mother bade them return home, where their prospects would be

brighter. Orpah yielded to the suggestion, but Ruth, with ardent affection, pleaded to go with Naomi. No self-interest is in Ruth's plea. The world has seldom seen such unselfish devotion. Ruth's affectionate utterance, almost sacred, has come down to us: "Urge me not to leave thee; for wither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God."

DEBORAH (1296 B. C.)

DEBORAH was a distinguished, eminent woman, far above her countrymen in understanding by reason of the spirit of God within her. She is the only female judge mentioned in Scripture. The tribes came to her for judgment. Deborah made decisions not only in internal and domestic, but also, in national affairs. Her position was unusual, in that she was a prophetess, and prophetic functions were given to none of the Judges before Samuel. For twenty years the Canaanite King Jabin had oppressed the children of Israel in Palestine. Deborah called Barak to arms; ten thousand men were assembled at Mount Tabor. When Barak saw Jabin's vast army, led by Sisera, he would have fled,

had not Deborah ordered an immediate charge notwithstanding the hail storm that prevailed. Thus Jabin's army was completely annihilated and Deborah is commemorated as the deliverer of Israel at Mount Tabor. The Rev. H. Milman in his *History of the Jews* says: "Deborah's hymn of triumph was worthy of the victory. This hymn has great historic as well as poetic value. It is the only description of the relation of the tribes to each other and of the state of society during the period of the Judges." How beautiful is her character shown in the title she assumed for herself—the tender name of *Mother*.



BATHSHEBA (1040 - 1015 B. C.)

DAUGHTER of Eliam, wife of King David, and mother of Solomon. Four children were born to them, of these Solomon was chosen to succeed David as King. The Rabbins describe Bathsheba as a woman of vast information and a highly cultivated mind. To her education, Solomon owed much of his wisdom and reputation, and even a great part of the practical philosophy embodied in his proverbs. The Bible tells us: "The woman was very beautiful to look upon." The period of her death is not recorded but the last time she is mentioned is when she "sat on the right hand" of her son "on his throne" about 1012 B. C.



ESTHER (468 B. C.)



ESTHER, the "Lily of Shushan," Queen of Persia, was the daughter of Abihail, a Benjamite. When the King of Persia, Ahasuerus, divorced his Queen, a search was made for a beautiful maiden to succeed her, and Esther was chosen. Due to false statements made to him by Haman, the prime minister, the King issued orders that all Jews, young and old, men, women and children, be killed, and their property confiscated. Esther, as Queen, turned the royal indignation upon Haman, and the catastrophe was

averted. A yearly feast, the Purim, established by the Jews in commemoration of this deliverance, is observed to this day.

DORCAS (37 A. D.)



DOWN through the ages, the name of Dorcas has stood for the use of the needle in acts of benevolence. Her home was in Joppa. She was the head of a little band of Christians, poor and humble, whose piety was practical; they clothed the poor. Dorcas died, and the little group was grief-stricken. The poor and lowly gathered about to show the warm garments Dorcas had made to protect them from the piercing winds, and aged women with hands so feeble they could not hold the needle, wept bitterly, for Dorcas

was well beloved. Hearing that Saint Peter was in Lydda, near

Joppa, they sent two men to ask him to come to them. Peter came without delay and knelt down and prayed. Life was restored to Dorcas and thenceforth her work for the Lord grew mightily.

MARY, THE MOTHER OF CHRIST

THE daughter of Anna and Joachim, a shepherd of the tribe of Judah. Her home was in Galilee, in the town of Nazareth. She was married to Joseph while she was very young and continued to live in the same small town, with the hills of Samaria to the right and Mount Tabor looking down on the white plastered houses. Sheep grazed on the sides of these rocky hills and wild lilies were fragrant, but there was little water and only a few fig trees or gnarled olives.



While Joseph worked at his carpenter's bench before the door, Mary pursued her simple household tasks, bringing water from the well with its arched roof, carrying the pitcher on her shoulder, preparing and setting forth the meal of fresh goat's milk, cheese and figs. Simple in heart was Mary, rejoicing with those who heard glad tidings and sorrowing with those afflicted. She was present at the Crucifixion on Calvary; and when Jesus saw his mother and John, the disciple whom He loved, standing by, He asked John to look after Mary and from that hour, she lived in the disciple's home.

EVE

IN THE book of Genesis, chapter two, we are told, on the seventh day, God created Adam, and seeing he was lonely, created Eve as a companion for him. We moderns call her the "Crowning Glory" of all His works. He said to them; "Of every tree of paradise thou shalt eat; but of the tree of knowledge thou shalt



not eat." This command was broken and they were driven from their Elysium to look for food and shelter. We cannot refrain from mentioning Eve and the first dress she made, which was of leaves and grass, the tools she used in the making were thorns. Out of shelter and food seeking, cave habitation must have developed. Men killed animals for food for their families, women made clothes from the pelts, which is still in vogue, as we wear fur coats today; it is woman's invention.

JEPHTHAH'S DAUGHTER (1188 B. C.)



For hundreds of years after the Israelites settled in Palestine they were governed by men called Judges, and whose office seemed to have been a life one, but was not hereditary. In the intervals between these Judges, the people seemed immediately to have adopted the customs and idolatry of their neighbors, and as a punishment fell under the rule of the nomad chiefs or petty kings surrounding them. Jephthah was such a nomad chief who had been expelled from among the Israelites because of his

birth. For eighteen years the Israelites had been subject to the oppressive rule of the Philistines and Ammonites, and they now entreated the aid of Jephthah, promising him their rulership if

he would lead their army in attempt to gain independence. He consented, and made, after the custom of his time, a vow to sacrifice, as a burnt offering in case of victory, whatsoever should first meet him on his return to his own house. This proved to be his daughter. Human sacrifices were common at that time. The probabilities are that she was only condemned to a life of celibacy, since only the priests could offer the sacrifices; only the Levite could take the victim's life, and Jephthah was neither. Also, only a male victim could be offered, and redemption could have been secured by paying a small sum.

LYDIA (A. D. 53)

HER native place was Thyatira on the borders of Lydia in Asia Minor. Her city was celebrated in ancient times for its purple dyes and fabrics. Lydia was a business woman, dealing in coloring matter, or more likely goods already dyed. The color purple was highly prized among the ancients. Lydia had settled in the city of Phillipi which was a miniature Rome. Here she carried on her business, surrounded by her household, which seemed to include many servants. She was not a Jewess by birth, but had come



to a knowledge of the true God, and was a proselyte and a devout worshipper. Phillipi was the scene of the first labors of Paul in Europe. One Sabbath day he found a company of Jews worshipping outside of the city, near a river, he preached to them, and Lydia's heart was opened to receive the truth. She at once urged the missionaries to make her house their home; they accepted her hospitality. Paul and Silas were cast into jail for having cured a half-crazed slave girl, by her master, who had gained by her fortune-telling. By means of an earthquake, the

prisoners were released from their bonds, and the jailer was converted. A farewell meeting was held at the home of Lydia. Paul then departed to carry the gospel to other cities of Europe. The slogan among the early Christian converts, "WE MEET IN PHILLIPI," meant Lydia's home as the place of comfort and safety.

Latvia

Selected by ARTHUR B. LULE, Consul General

MARIJA PĒKŠEN (1845 - 1903)

MARIJA PĒKŠEN was the first Latvian woman playwright. In 1890 she became well known through her play *Gertrude*, the production of which was a great event in the artistic life of that time. In the play, the psychological atmosphere and social position of the Latvian (Let-tish) woman as an intellectual worker is depicted. The play received a prize and had favorable criticisms. "With the hand of the artist and a keen feeling the author has lifted the veil of the secret of life." This play was followed by



several others which picture the last period of the national awakening, and even in our days, have not lost their cultural and historical importance. Our information as to the life of Marija Pēkšēn, is but scant. She was born on September 28, 1845, in the Mazsalacas district of the province of Livonia. She received her education at the municipal school of Valmiera (Wolmar). All her life she worked as a teacher in Livonian townlets. The well-known Latvian bibliographer, Jānis Missinš, characterizes her in the following words: "Marija Pēkšēn worked for the weal of her nation and in the spirit of her age. She was the first Latvian woman playwright, a great patriot, and wholly devoted herself to her people."

PAULA GAIDULE (1848 - 1925)



PAULA GAIDULE's youth belongs to that period which the Latvians regard as the moment of the intellectual awakening of their people. At the beginning of the 19th century, serfdom was abolished in the Baltic Provinces. A yearning for education and prosperity awakened in the hitherto oppressed Latvians. Already, in the middle of the 19th century, the first Latvians studied at the University of Dorpat. It fell to their lot to become the founders of a national consciousness in their people. It was also at a school at

Dorpat that Paula Gaidule received her education. There she began to burn with the idealism proclaimed by the pioneers of the national movement. Having finished an intermediate school (high school), as the first Latvian woman to do so, she worked as a teacher of history and languages in the parish school of Dzerbene. In the magazines appeared her first historical essays—in a period when Latvian literature had just begun to free itself from the tutorship of the clergy. She devoted her energies and her talents to her duties as a teacher, to her numerous family, and to public work. She took an active part in chorus singing, and also appeared several times on the stage. The last joy in her long and active life was the foundation of the independent Latvian State on November 18th, 1918. Paula Gaidule had seen the dawn of the awakening of her nation, the last period of her life coincided with the beginning of the freedom of the Latvian people. She was the first educated Latvian woman who devoted all her life to the work of a teacher. As such, her image will continue to live in the memory of Latvian women.

BIRUTA SKUJENIECE-DAMBEKALNE (1888 - 1931)

BIRUTA SKUJENIECE DAMBEKALNE was born on September 21st, 1888, at Mitau. Her father was the poet Vensku Edvarts and her mother a well-known art-critic of her time. Having finished the high school in Riga, Biruta Skujeniece attended, in the years 1907-1909, the Musical-Dramatic School of the Moscow Philharmonic Society. During the years 1912-14 she studied at Reich-er's Dramatic School at Berlin. Biruta Skujeniece often appeared on the stage of the Latvian theatre, but she made a name for herself chiefly as an elocutionist. The poetess was revealed in 1924, by the volume of poetry, *Wings of Rays Over a Steaming Bowl of Sacrifice*. This poetry is bizarre and over-refined. Biruta Skujeniece is praised as the singer of colors. The colors are the ground on which she forms the sometimes fantastic experiences of her soul and her feelings. She is a singer of melancholy. Her song is enshrouded by pain and heavy dreams. Strange and incomprehensible is the soul of this poetess. She wished to find the entire content of life in her own manifold aspirations. In the last years of her life she enthusiastically devoted herself to sculpture. In the autumn of 1931, in a railway accident, Biruta Skujeniece's life came to a sudden end. Her tragic death deeply moved Latvian society, who remembered the time when Biruta Skujeniece's scenic art had enraptured the public. The great sympathy evoked by her untimely death was clear evidence of the love and recognition which Biruta Skujeniece had won in the hearts of her people.



DR. ZELMA CĒSNIECE-FREUDENFELDE (1892 - 1929)



DR. ZELMA CĒSNIECE-FREUDENFELDE was born on February 17, 1892, at Zalienieku Farm in Courland. She finished the high school for girls at Mitau. In 1912 she began studying medicine at Moscow and finished the faculty in 1919. In the same year she came to Riga, and married the barrister J. Freudenfelde. When the Consultation Centre, "Mother and Child," was formed in Latvia by Lady Paget, Dr. Cēsniēce-Freudenfelde became the head of the Medical Department. The thou-

sands of mothers who found counsel and help there, in difficult moments, will never forget their benefactress. Dr. Cēsniēce-Freudenfelde was also the first president of the Latvian National Women's League, as well as the first organizer of its work. In 1920, she was returned to the Constituent Assembly as representative of the National Centre. She worked there with energy and skill in the Commission of Social Law. Dr. Cēsniēce-Freudenfelde's life finished before its time. She died at the age of thirty-seven. She was one of the modern Latvian women in the best sense of the word. With her death, Latvian society lost one of the first gifted women politicians of free Latvia, who, by her straightforwardness and conscientiousness, and thanks to her unselfish work, had earned the esteem and the confidence of the best circles.

ELZA ŽIGLEVICE (1898 - 1919)

ELZA ŽIGLEVICE was born on September 5th, 1898, in the crown demesne of Berzmuiza in Courland and was the daughter of a physician. She was first educated at home, then attended Russian schools at Riga and Moscow, where her views of life, notwithstanding the Russian education, developed in an outspoken

national spirit. Owing to the circumstances following the Great War, she finished the intermediate school (high school) at Moscow. She studied mathematics, commercial science and English, and also worked as English reviewer to the press. In 1918 the Latvian State was founded and greeted with the greatest enthusiasm by the young women of the nation. Soon, however, came those dismal October days, when the shells hurled by the forces of Bermondts threatened the capital of Latvia, and thousands of people lost their lives. On the banks of the Daugava (Dvina) the youth of Latvia took up arms, inspired by the national energy of the Prime Minister. At Riga was founded an organization "The Women's Auxiliary Corps" which provided food for the thousands of troops. Elza Žiglevice, offering her life for the future of her country, visited the soldiers in the most dangerous places, till she became the victim of a German shell. On October 29th, 1919, her eyes were closed forever, and she rests with the fallen in Latvian soil. The Latvian Government acknowledged the merit of Elza Žiglevice by giving her the highest military Order, the "Lačplesis." Elza Žiglevice's name is indelibly engraved in the hearts of the Latvian people. Inspired by the love of her native country, she fell in the struggle for a free Latvia, and is the noblest example of the patriotic enthusiasm of the Latvian woman.



Lithuania

Selected by ANTANAS KALVAITIS, Consul

MRS. JULIJA ZIMANTAS (1845 - 1921)

“ZEMAITĖ”—The Samogitian. Mrs. Julija Zimantas was born in Lithuania on May 31, 1845, in the parish of Plunge, where her parents, Mr. and Mrs. Antanas Beniusevicius, were of the nobility and were landlords on the estate of Bukantiske, belonging to Baron Ploteris. The language spoken in her home was not Lithuanian, but Polish, and Julija's early days were filled with the Polish atmosphere of her home. When she was ten years old her parents sent her to stay with an aunt where, with the other children



Julija learned to read. She soon began to form her own opinions, so that at the uprising in 1863, this young girl of eighteen years secretly carried food and clothing to the men in the woods. Even more, she tried to get information regarding the Russian army and then related the news to the revolting party with which she sympathized. Quiet reigning once again, Julija went to work as a servant girl on the estate of Dziuginenai, near the city of Telsiai. Here she met and married Laurynas Zimantas. The two moved to the village of Uzventys, where Julija became acquainted with Povilas Visinskas, a student who told her about Lithuanian literature and how it was forbidden in Lithuania but was being smuggled in from Prussia. This caused Julija to think more of Lithuania's suppression and she longed to be of help. Finally, she began to write in this language that she had grown to love. Her first composition, *Pirslybos* (*Matchmaking*), was written

when she was about fifty years of age. Upon being published, the title was changed to *Rudens Vakarų* (*During an Autumn Evening*) and the author's pen name became "Zemaite," meaning The Samogitian. Since 1894, she not only wrote extensively, but became an active worker on behalf of the Lithuanian nation. She mingled with the student bodies and the more intelligent classes and, of course, met more of those who were anxious about Lithuania's destiny. Her energy and great enthusiasm actually threw her into prison for one month in the year of 1913. During the World War, "Zemaite" was exiled to Voronezh, Russia. In 1916, accompanied by a friend, Mrs. Bulotas, she came to the United States with the hope of collecting funds for the benefit of Lithuanian fugitives. In 1921, "Zemaite" returned to Lithuania inasmuch as it had gained freedom and the fugitives were now coming back to their country; and The Samogitian returned just in time to pass her last days, for in this same year, 1921, she passed away on December 17, in the city of Mariampole, at the home of her friends, the Bulotas family. Realism is a strong characteristic in all The Samogitian's writings, and knowing well the hard lot of the poor Lithuanian peasants, she describes vividly their life, their suffering, their worries and their hopes.

MRS. LIUDVIKA DIDZIULIS (1856 - 1925)

"ZMONA"—A Wife. Mrs. Liudvika Didziulis used as her pen name the simple term: "Zmona" which means: a woman; a married woman; or, a wife. "Zmona" was one of the Lithuanian renaissance writers. She was born in 1856 in the county of Rokiskis in northeastern Lithuania. Even as a child she showed great fondness for the Lithuanian language, which her father taught her to read. Later she studied with a teacher who happened to be living on the same estate. In 1887 she married Mr. Didziulis, who, incidentally, possessed a large library, and the young wife spent hours among the books. She also gathered together groups of young people and read to them, encouraging them to discuss whatever was read as well as other topics. Besides reading, she started early in life to write plays and dramas, and to translate various foreign works, especially songs from the Rus-

sian and Polish. Some of her plays were staged in the cities of Mintauja and Riga, Latvia. But at this time, the vigilantes of the czaric rule began anew their raids and plundering. No longer could Mrs. Didziulis carry on her cultural work. Much Lithuanian literature was seized and destroyed, and for fear of discovery and arrest, the Lithuanian people themselves burned their precious literature. During the German onslaught of 1915, Mrs. Didziulis tried to escape by going to her daughters in



Yalta, Crimea. Fleeing, she left behind everything but her writings, which she packed into a box and took with her on the train. But, on the way, this box was stolen and all the compositions therein were lost forever. In Crimea, "Zmona" devoted herself to uniting, aiding and encouraging the Lithuanian fugitives, of whom there was a goodly-sized colony in Yalta. Nor did she stop her literary pursuits, but wrote twenty-two sketches of life in the sanatorium, and helped the patients edit a small newspaper. It was in Yalta that the "Wife" wrote a number of the works that are now existing, among which are dramas and various stories: *Crimean Sketches*, a collection, *Foreign Relatives*, *Evening Gayeties* and others. Upon returning to Lithuania, she was urged to write her autobiography; but, in 1925 she fell victim to pneumonia and died in October of that year.

MRS. SOFIJA IVANAUSKAS PSIBILIAUSKAS (1867 - 1926)

"LAZDYNU PELEDA"—The Hazel Owl. The Hazel Owl's parents, Nikodemas Ivanauskas and Miss Petkevicius, were a well-to-do young married couple living on the estate of Paragiai, district of Triskiai, within the county of Siauliai (now the county of Tel-siai) in Lithuania, when their daughter, Sofija, was born in 1867. Soon after her birth, her parents moved to Munich, Germany. Mr. Ivan-



auskas enrolled in the Academy of Arts. After completing his course of study there, he took his little family to Warsaw, Poland, and thence to Krakow where he took up further studies in art. His next step was to return to Lithuania and settle down in the city of Siauliai, where they lived for seven years and then once more they moved to Paragai. And so little Sofija grew up under the happy tutelage of her artistic father who taught her "a bit of everything, not much of anything," as she herself later commented. However she

did read a considerable bit of poetry and many a novel, which contributed more romance, more dreams, more poesy to the already romantic and idealistic character of the future authoress. At the age of twenty she met an elderly man of forty years or so, by the name of Mr. Psibiliauskas, a vagabond of no account who soon showed fondness for drink. She made up her mind to "save" him and started her mission by marrying him in 1891. But she did not get much of a chance to use her noble influence, because her husband was rarely at home. This disappointment, this tragedy, coupled with her former romanticism, idealism, her dreams, gave her spirit no rest. Once more she turned to literature, and finally she too was expressing herself. In 1896 we find articles written by her in various Lithuanian publications, such as, *Varpas*, *Viltis*, *Naujienos*. Her early pieces were intensely patriotic as well as enthusiastically romantic, as exemplified by: "Oh, brother Lithuanian, remember what you were, what you are and what you can be!" In 1904 she moved with her two children to the city of Vilnius. That she was a writer, an important authoress, none could have believed, who saw her then. However, when Lithuania at last secured Independence, The Hazel Owl, too, received recognition and was awarded a pension. In 1926, after a year's illness, The Hazel Owl passed away. Since she did not start writing until about the age of thirty, when she had suffered

hardships, poverty, and had know disappointments, she capably portrays with great feeling the life of the humble. Among her more noteworthy works are: *Klajunas* (*A Vagabond*), *Naslaite* (*An Orphan Girl*), *Kaliniai* (*Prisoners*), *Brolau Lietuvi* (*Brother Lithuanian*), *Judosius* (*Judas*), *Vienas uz visus* (*One for All*), et al.

MISS MARIJA PECKAUSKAS (1878 - 1930)

"SATRIJOS RAGANA"—The Witch of the Brushwood. Marija Peckauskas was born in Lithuania at Medinagai in 1878. Her father was a White Russian, but was a landlord in Lithuania; her mother was a Lithuanian lady of the nobility. Although they spoke the Polish language in their home, as most of the nobility did, their sympathies were not with the Poles and they preferred to mingle with the Lithuanian peasants. Consequently, little Marija became well acquainted with the commonfolk and forever loved them. She enjoyed listening to their Lithuanian songs, which she would immediately write. Later, she herself tried to improvise little songs, poems and dramas, hoping to be a writer some day. In 1885 she began studying with a local teacher and when but fourteen years of age, she entered Class III in St. Catherine's Gymnasium (high school) in Petrograd, where she proved herself to be a very capable student. The year 1887 was an important one to Marija for then her father rented an estate in Uzventys, and in this vicinity Marija met Povilas Visinskis who greatly influenced the future authoress by rousing the patriotic and nationalistic feeling in Marija. But there was also another interest in Marija's mind: she entered a school in Warsaw in 1896 to take a course in bee keeping. Completing this, she returned home to start bee keeping and farming on a large scale. But



not for long, as her father died in 1897. Accordingly, Marija and her mother liquidated their farm possessions and moved to the city of Siauliai, where one of Marija's brothers was attending school and the other brother was preparing to enter. Here, the mother did housework and Marija became a private teacher until 1904. The following year, 1905, through the recommendations of friends, Marija was awarded a scholarship by the Catholic society, "Motinele" (Little Mother) to study in Switzerland at the universities of Zurich and Fribourg. She specialized in literature and education, and cultivated her talent as a writer. She was then invited by the Lithuanian society "Ziburis" (Light) to conduct a school for young girls in the city of Mariampole, which position she held until the World War. At the outbreak of the war, most of the schools were moved eastward to the city of Trakai and thence to Russia. But, Marija did not go to Russia; instead, she dared to cross the German border, then up to Riga, Latvia, and finally through Mintauja back again to Lithuania, to Zidikai. Miss Peckauskas, or "Satrijos Ragana" is best known for her child education books. Some of her books are: *To the Light through Tears*, *Vincent Stonis* which was published in 1906 at Vilnius, *Stories of Early Lithuanian History* and *Mother the Educator*. Other compositions of Miss Peckauskas include such pieces of Lithuanian literature as *Viktute* (*Little Victoria*) which was written as early as 1900, *Panciai* (*Shackles*), *Sename Dvare* (*On an Old Estate*) and *Melynoji Mergele* (*The Blue Maiden*). Marija Peckauskas or "Satrijos Ragana" was awarded an honorary Doctor's degree by the Theology-Philosophy Faculty of the University of Kaunas, Lithuania. She died in 1930.

JAGIELLO, APPOLONIA (1825 -)

JAGIELLA APPOLONIA, distinguished for her heroic patriotism, was born about the year 1825, in Lithuania, a part of the land where Thaddeus Kosciuszko spent his first days. She was educated at Cracow, the ancient capitol of Poland. There, and in Warsaw and Vienna, she passed the days of her early girlhood. She was about nineteen when the attempt at revolution of 1846 broke out at Cracow, it declared the emancipation of the peasantry

and the abolition of hereditary rank, all over Poland. This was the first struggle for freedom in which Mlle. Jagiello, who was then at Cracow, took an active part. She was seen on horseback in the picturesque costume of a soldier, and was one of the handful of heroes who fought the battle near Podgorze, against a tenfold stronger enemy. After the uprising which commenced in Cracow was suppressed, Mlle. Jagiello donned female dress, and remained undetected for a few weeks in that city.



She moved to Warsaw and remained in quiet retirement among her friends. But the struggle of 1848 found her again at Cracow in the midst of the combatants. This struggle accomplished very little. Miss Jagiello then went to Vienna (Hungary was also in the midst of war), and on the Hungarian camp which was reached with great difficulty, she volunteered her services in the battle, in which the Austrians were defeated, and lost General Wist. This was the first Hungarian battle in which this Lithuanian heroine took part. She was promoted to the rank of Lieutenant soon after this battle, and at the request of her Hungarian friends, took charge of a hospital in Comorn, where she remained until the capitulation of the fortress. She came to the United States in December, 1849, with Governor Ladislas Ujhazy and his family, where she and her heroic friends received a most enthusiastic welcome. She was one to whom children went feeling the charm of her womanhood, without being awed by her greatness. She was truly a heroine.



Mexico

Selected by OSCAR HERNÁNDEZ LEÓN, Chancellor

LA MALINCHE O DONA MARINA (1519 -)

THIS famous and beautiful Indian woman was born in the town of Painola in the state of Vera Cruz. Opinions differ to the exact place of her birth. She is said to have been a daughter of one of the Indian Chiefs of that vicinity. She was still a child when her father died. Her mother was married to a nobleman soon after and a son was born to this couple. The parents wanted this son to be the only heir to all the properties and titles, and they had to do something which would put Marina out of sight, so



when a daughter of one of the slaves died they made believe it was Marina, and all the funeral ceremonies were in her honor. Marina was secretly delivered to a tribe of Indians who later sold her to another tribe in Tabasco. On March 12, 1519, the Spanish Navy arrived at Tabasco commanded by Herman Cortes. The natives tried to oppose and defend their territory but they were spell-bound by the firearms, and horses of the Spanish, and for their own demonstrations of bravery. For that reason they simulated to come to terms and to give proof of their desire for peace. Many presents were given the conqueror. The Spaniards had no women to do their work and prepare their meals. H. Cortes gave them twenty slaves, one of them was the beautiful Marina. It was at this time she was baptized Marina. Cortes believed this young Indian maiden would be of great service to him. When he first received these women he mistreated them among his officers. Giving

Marina to Alonzo Hernandos. She was very useful to the conqueror and her life was very closely related to the Spanish and the conquest. She was interpreter for Hernandos, a difficult thing as the Indians of that region spoke Mexican. She translated for one of the Captains of Mayon, and the Captain translated it into Spanish for Cortes. The Captain to whom she had been given returned to Spain and Marina entered the services of Cortes and continued to act as interpreter for him. During all the war of the conquest Marina very loyally accompanied Cortes everywhere. She influenced Cortes so much that the cruelty to the Indians became less. She also convinced the Indians not to fight, so that no blood would be shed. In the year 1524, when Cortes organized an expedition to Honduras, he took Marina. Marina married Juan de Jaramillo, a nobleman in one of the little towns of Honduras. Cortes gave her many wedding presents such as, Jalolepec, Oluta, Tetiquipape. On March 14, 1528, she was given a tract of land near Chapulpalepec. On July 3 of the same year she was given an orchard in one of the main streets of the capital.

SOR JUANA INES DE LA CRUZ (1651 - 1695)



SHE was a famous writer, poetess, and Mexican latinist, called in her time the "poetic genius." This celebrity was born in the village of San Miguel Nepanta, near Ameca, on November 12, 1651. Her father was a well to do Spaniard who had settled in Mexico. His name was Manuel de Asbaje. He married a beautiful Mexican woman, her name was Isabel Ramirez de Cantillana. They had several children, one of them was Juana Ines, a beautiful child. At the age of three she was able to read. At the age of

eight, in order to win a book given as a prize, she wrote a poem that attracted the attention of all the persons that read it. She

asked her parents for their permission to go to Mexico City and they finally agreed, realizing that her intelligence would have a very ample field in that city, where she lived in the care of her grandfather, who had a large library composed of books pertaining to arts and science, all of which were read by her. This fact being incredible for she was only nine years old at the time. After a few years she acquired a vast knowledge of latin, several other languages, rhetoric, logic, philosophy, theology, mathematics, law, history, poetry, architecture and music, all of which she mastered. The vast knowledge aforesaid made her famous among those whom she knew. At that time she entered the Palace of the Viceroy and was given the title of "Very Dear to the Viceroys." In these circumstances she became the wonder of the Colonial Court. She held many controversies with the writers of the time in which she always was victorious. When her glory was shining brighter than ever, and much to the surprise of everyone, she decided to enter a convent, where she dedicated herself to painting and music. Both arts she mastered with near perfection. Two of her most famous books are *Amor es Laberinto* and *Los empenos de una casa*. After twenty-seven years in the convent she sold her books and many manuscripts and distributed the money among the poor. She died on the 17th day of April, 1695, from an epidemic that was taking many lives over the city.

DOÑA JOSEFA ORTIZ DE DOMINGUEZ (1773 - 1829)

SHE was married to the Mayor of the City of Queretaro. A heroine of Mexican Independence born in the City of Mexico. She was left an orphan when a baby. One of her sisters took care of her. She attended college, but left in 1791 when she married the Mayor, Miguel Dominguez. Her intervention in the Cause of Independence was brilliant. Being married to the Mayor, she knew of all the movements made by the Spanish, and she gave the information to the heads of the Independence Cause. She also influenced her husband to embrace this Cause. It is known that her husband left on an official matter, and being afraid that she would give information to the Revolutionists, he had



her locked in her room. Her chamber was directly above that of one occupied by a chief of the movement. She had previously agreed with him to communicate news through some special signal if necessary. She gave this signal, the officer went to the door of her room and through the key hole (it is kept as a relic in Queretaro) he received the order to leave immediately and inform Allende that the house where the arms and ammunition were kept was about to be searched by her husband. She was accused

and was kept prisoner in the Convent of Santa Clara, and from there taken to Mexico City under guard. When she was about to leave the convent with the soldiers she said to them, "So many soldiers for a helpless woman, my blood will be patrimony for my sins." At that time she was about to give birth to a child. She was taken to the Convent of Santa Catarina where she stayed for three years. To give an idea of her character we should mention, on one occasion she wrote to Hidalgo, General Chief of the Independence Movement, reproaching him for the bloody Battle of Granaditas. She refused the appointment given her of Lady of Honor to the Empress. She condemned President Victorio because of the Spaniards that he had expelled from the country, and she refused to accept any compensation for the services that she gave to the cause for Liberty. This heroine died in the year 1829. Her remains were taken to the Convent of Santa Catarina, the place where she had been held prisoner. Her remains were finally interred at Queretaro. Congress declared her Benemerit. A statue that bears her name has been erected in one of the parks in Mexico City.

LEONA VISCARIO (- 1842)

A HEROINE of the Mexican Independence. She was born in Mexico City and belonged to a very distinguished family. She was left an orphan in her early years and her uncle, Augustin Fernandez de San Salvador, an attorney took care of her. It was in this office that the famous character of the Mexican Independence, Guitana Roo, practised law. At the beginning of the War for Independence Guitana Roo joined the movement and had continuous contact with Leona Viscario. She gave him very valuable information regarding the orders of the Viceroy Government. Some of her letters were intercepted and she had to leave the city. She also ministered monetary help to the insurgents. She spent quite a fortune for that purpose. When she left the city her family insisted that she return, assuring her that she would be fully protected. She decided to return but as soon as she arrived was jailed at the convent of Belem de las Mochas, she escaped from here a little later, going to the city of Tlalpujahua, where she married Guitana Roo. Her properties were confiscated. This heroine was subjected to many hardships. After the accomplishment of the independence, congress made a present to Leona of the farm of Octopac to compensate her for the losses she suffered during the insurrection and as proof of their gratitude for the great service she rendered to the national cause. She was a highly cultured woman. When she died she received the homage which was due her. The historian Francisco Sosa said: "Her funeral was one of great honor and respect." A military band played and the President of the Republic presided. The inscription on her tomb says: "To Mrs. Leona Viscario very respectable wife of Andres Guitana Roo, illustrious Magistrate of the Superior Court of Justice, in remembrance of her public and private ventures and



for her very distinguished service superior to her sex which she rendered for the Cause of Independence and the general welfare of the nation. Her fame belongs now to immortality, in the history of the Mexican heroines. She died August 24, 1842. To this Benemerit and Mother of our Country, the Mexican citizens with tears in their eyes dedicate this monument."

ANGELA PERALTA (1845 - 1883)



ANGELA PERALTA was born in Mexico City in July, 1845 and was baptized in the Cathedral. She died in the City of Mazatlan Sinaloa on August, 1883. She received a very good education and spoke Italian, French and English. Ever since she was a child she showed her liking of music and at the age of eight years she sang in public *La Cavatina* and *Belisario* with great success. At that time an Operatic Company arrived in Mexico City where the famous Enrique Contay was the Prima-Donna. An-

gela attended one of the shows and she was so much impressed that when she returned to her home she acted the parts she had seen and heard at the opera. Somehow this fact became known by the Italian singer and she asked to see Angela. When she saw the child she smiled with doubt, but when she heard her sing she was amazed and giving her a piece of music she said: "If your father will take you to Italy to study you will become one of the greatest singers in the world." In 1860 Angela made her formal appearance in public in the great National Theatre singing *Trovador*, by Verdi, with a tremendous success. She was then fifteen years old. In the year 1861, accompanied by her father, she left Mexico and went to the Port of Cadiz, where she gave several concerts, after which the public called her *The Mexican Nightingale*. She left Cadiz and arrived at Milano in the month

of May where she took lessons from the famous Maestro Lamperti. On the fifteenth of April, 1862, she made her first appearance in the theater *Carconne* of Milano, Italy, singing *El Rondo*, after that she sang at the *Santa Ragemunda* theater. On the thirteenth of May she appeared for the first time in the *Scala* de Milan also with great success. In the same year she went to Turin, where she sang *La Sonambula* de Bellini before the King of Italy with such a great success she was compelled to thank the public thirty-two times. She appeared in most of the Italian theaters. In 1863 she signed a contract with the Theater of Bergamo, birthplace of Donizetti, the season being devoted to *Luccia*. She received great ovations in all the performances and one night Donizetti's son went to see her and with his eyes full of tears told her: "More than ever I now deplore my father's death, for he was not lucky enough to hear the best interpreter of his divine opera, allow me to kiss the hand of such a great artist in his name." After one of her performances she was given a gold crown as a token of admiration by the Italian public. She then went to Lisbon, where she received a necklace with twelve large diamonds from the Queen. On November 29, 1864, she went to Alexandria, Egypt and had the same success. She returned to Mexico, November 19, 1865, at the age of twenty years. Thousands of people went to meet her. She had ten musical arrangements published and continued to captivate the opera lovers of Mexico for many years. She died of yellow fever at the Port of Mazatlan on August 3, 1883.

Netherlands

Selected by J. H. VAN ROYEN, Minister

JULIANA VAN STOLBERG WERNIGERODE (1506 - 1580)

SECOND wife of Count Willem van Nassau-Dillenburg. In April of this year the Dutch will commemorate with all possible respect and gratitude the day on which, four centuries ago, Prince William of Orange was born. Thousands will then think of the noble woman who gave birth to the Father of the Fatherland. In 1531 Juliana van Stolberg made her entry into the castle of Dillenburg as the young wife of Count Willem van Nassau-Dillenburg, surnamed the Rich. This castle was Juliana's principal residence during the remainder of her life. "That which I can do in the way of charity and goodness, from maternal faithfulness, that I will always perform first." With these words Juliana van Stolberg depicts herself excellently, in a letter to one of her sons. Mother, in the most beautiful sense of the word—that is what this proud woman was above all else; mother to her own numerous children and to the many others who were entrusted to her care; a mother to the simple country-folk over whom her husband ruled as a wise and able father. With her consort she directed, in the castle of Dillenburg, the court-school that was famous in Germany and where, together with her own children, those of many other German princely families received instruction. In this school and in the Dillenburg domestic circle where love reigned supreme and self was forgotten, these children received an excellent education. In 1544, a great sacrifice was de-



manded of Juliana; her eleven year old son, her first born, Willem, had inherited from his cousin, René of Chalons, the principedom of Orange and considerable property in the Netherlands. The Emperor Charles V now wanted the young prince to receive his further education at the Brussels court, so Juliana had to part from her darling. She followed with warm interest the career of the son, which was brilliant. In 1567, she received him as an exile at Dillenburg. In the following year Juliana saw three of her sons, William, Louis, and Adolph set out to help the oppressed Dutch. She soon received word that Adolph had been killed. Count Louis came back to Dillenburg, an invalid, to be nursed by his mother. No sooner had he recovered than he and his brother Henry marched out with a small army to help William. It was with a heart full of hope that Juliana, who sympathized so sincerely with the oppressed nation, took leave of her sons. Some months after, the news reached her that both had perished. Finally, she saw her son John go to the Netherlands. Fortified by an unshakable faith, with a heart full of tenderness and a deep sense of duty, this highborn lady, a widow since 1559, died on the eighteenth of June, 1580, honored and loved by all those who had known her. She was a mother of heroes.

KENAU HASSELAER (1526 - 1589)

In the war beginning in 1568 by which a small nation shook off the dominion of the powerful Spanish monarchy, the enemy laid siege to the prosperous city of Haarlem, situated not far from Amsterdam. Don Frederick hoped to capture this place after a short bombardment and a vigorous assault. But he met with the intrepid courage of those besieged. The burghers of the town, among them women and children, fought shoulder to shoulder beside those of the garrison. Mindful of the dreadful fate of the subjugated towns, these people fought for their religion, their freedom, their lives; the women and virgins for their honor. Foremost among those women was Kenau Hasselaer, sprung from a patrician family of Haarlem. History records how she and her sister, Amaron, resisted the assailants with harness on and sword in hand, how they fought in the

ramparts and even outside in the thick of the fight, firing the men by their example. This unequal struggle lasted more than half a year. "No fortified town has ever been defended with so much bravery," wrote the Duke of Alva. After all the heroic efforts of the Prince of Orange to relieve it had failed, the town was starved into surrender. The sacrifices had not been made in vain. The conduct of Haarlem's heroes and heroines was a shining example for the other patriots. To the Dutch mind the name Kenau Hasselaer is still symbolic of womanly pride and courage.



MARIA VAN REIGERSBERG (1589 - 1653)

SHE was a burgomaster's daughter and married to Victor de Groot, the great Dutch scholar. With faithfulness and courage she stood by her husband. As pensionaris of Rotterdam, an adviser of the municipal government, he became entangled in religious and political quarrels, and was confined in the state prison of Loevestein. Maria followed her husband to Loevestein. The treatment there was unbearable; she did the washing herself. Untiring were her efforts to obtain justice for the man who had been condemned, unjustly in her opinion. But all these efforts miscarried. It was then that she carried out the plan that was to make her famous. De Groot had obtained permission to receive books from friends for study. These were regularly delivered in a big chest. In this Maria made little holes and de Groot daily trained himself to remain in it longer and longer. When the proper time had come the soldiers of the castle carried the chest in which de Groot was hidden, out of the prison. At the house of friends in a neighboring town to which the chest was taken, de Groot disguised himself as a



bricklayer and fled to France. Maria had remained behind in the prison. This was dangerous, as they might have kept her as a hostage. But the courageous woman was treated chivalrously and allowed to leave. She followed her husband to Paris. His property was confiscated; he only received an allowance from the French court which was paid irregularly. Maria administered all affairs for her husband. She was untiring in trying to have her husband reinstated.

For that purpose she went several times to Holland and it is touching to find in her letters, among various items of political news, the typical Dutch thoughtfulness for domestic arrangements. Her letters contain also an insight into the cultured life of her time. When at last at the instigation of his wife, de Groot ventured to return to Holland, he was expelled, though he eventually became Ambassador of Sweden in Paris. "I must not die, it would be the ruin of my children," she once wrote. A very strict mother she had been. Towards the end of her life, her determination became hardness for she had become embittered. She died five years after her husband, a forsaken, solitary woman.

ANNA MARIA VAN SCHURMAN (1607 - 1678)

SHE was called the wonder of her century. Born in Cologne she had a happy youth under the wings of parents that loved their children devotedly. She had no playmates. At the age of three she already read the Bible. When she came to Holland early in life, she excited so much admiration that the best known poet of the time asked the fourteen year old girl to become his wife. But she refused to form what in her eyes, seemed a "worldly and wicked marriage." In the many arts she cultivated she had no teacher. She was a talented painter; that her pictures did not

attract more notice was due to the fact that she lived at the time of Holland's greatest painters, Rembrandt and Bol. She modeled cleverly—among other things a statue of herself. A countess of Nassau could not believe that it was not the artist herself until it was pricked with a needle. She also cultivated the more feminine arts; embroidering and painting on glass, and she sang beautifully. But what was most astonishing was her command of languages. She spoke fluently, French, German, and English; she learned Latin by being present at the lessons of her brothers. After learning Greek and Hebrew in order to read the Old Testament in the original, she was induced by her love of linguistic studies to acquire other Oriental languages—Arabic, Persian and Ethiopian. As to learning this last named language, she had no predecessor in her country and she even wrote a grammar. Woman's inferiority was a matter of debate in those days. She took part in the controversy and proved with a mathematician's logic that a Christian might shine in the highest knowledge, as shown by her own example. At the age of thirty she had left no field of knowledge uncultivated. She even wrote about the cure of blindness. And this woman who was in touch with the whole learned world gave up everything in order to devote herself to the nursing of her mother's two aged sisters, also to the care of other invalids. She disavowed all her former culture as idolatry and joined Jean de Labadie, a preacher of penitence, who wished to improve the condition of the church; and when he founded a community of his own in Germany, she followed him and was a most faithful member. After Labadie's death she returned to Holland with a small number of faithful adherents and remained until she died. She presents an ideal of fervent, almost fanatical piety.



RACHEL RUYSCH (1664 - 1750)



SHE was born in Amsterdam. Her father was a university professor, her grandfather, Petrus Post, was the architect of the royal palace at The Hague, and of the famous town hall in Amsterdam. As a child, Rachel gave evidence of a special talent for drawing. Her father, therefore, decided to have her educated to become a painter. After a couple of years she surpassed her teacher. Rachel painted, mainly, flowers, fruits, and the insects that live on them, always true to life.

"No, she abuses my credulity
That is real fruit, spread out like a picture,
No, that is not art,
O, no, that is life!"

wrote a contemporary poet about her work. In 1693, Rachel married the painter Jurriaas Pool. Ten children were born of this marriage, yet the mother found time and opportunity to continue her art. In 1701 both she and her husband were admitted as members of the famous Haguian Brotherhood. After some time Jurriaas gave up painting and became a merchant. His wife became a European celebrity. Johann Wilhelm, elector of the Palatinate, called her, in 1708, to his court at Dusseldorf. She became court painter. The elector bought all her pictures, loaded her with presents and stood sponsor to her boys. He also sent some of her pictures to the Grandduke of Tuscany for his famous collection, which heightened her reputation. The princely patron died in 1715. Rachel then returned to Amsterdam. Poets and artists vied in offering her homage. A book filled with poems written in her honor appeared. In 1747, she was then well on in the eighties, she began a new picture. Three years

after that she died. Her pictures are in museums at Amsterdam, Brussels, Florence, Glasgow (Art Gallery), London (Nat. Gallery) and Prague.

ELISABETH BEKKER (1738 - 1804)

HER parents, well-to-do people, had a country house where Betji acquired her love for country life. She read much, Rousseau being her idol. At the age of sixteen she was carried off by an ensign. This adventure which she had in no way willed, had a decisive influence on her life. She left her native town where public opinion was against her. Deeply disappointed she thought that she was done with love. She expressed her feelings in poems. In 1757 she began a correspondence with a fifty-one year old clergyman, who, taken with her earnestness, asked her to marry him. She accepted this proposal and followed her husband to North Holland. She was then twenty-one, not beautiful but had *l'irresistible et charmant air de plaire*. She was lively, witty and rather unconventional for a clergyman's wife. She spent her time writing to and visiting her many friends. Notwithstanding the gay tone of her letters at that time they reveal a lasting desire for an ideal love. "One thing is a pity," she writes, "that my wish has not been fulfilled. The world would never have been troubled then with my poetic nonsense. I should have done nothing on earth but love my dear boy and I should have racked my brain night and day to keep his whole heart, for I should not have been able to have missed one fragment of it." She now sought for ideal friendship, which she found first with a literary man, and later, after her husband's death, with Aagji Deken.



AAGJI DEKEN (1741 - 1804)



LEFT parentless, she was brought up in an orphanage, and was not, properly speaking, supplied with a liberal education, yet possessed a clear mind. For some time she was the companion of an invalid, a young woman with whom she published a volume of devotional lyrics. Aagji felt impatient with Betji's worldly way of life, but sympathized with her vigorous fight against hypocrisy and intolerance. In 1776 a friend had introduced the two women to one another and this introduction led to a lifelong

friendship, the parallel of which can be sought for in vain in the history of literature. The quiet Aagji had much that was wanting in Betji and Betji revealed another world to the poor orphan. They published, in 1782, their book *Sara Burzurhart*. "Not translated," it said under the title. In those days an original Dutch novel was something out of the ordinary. It was a novel in the form of letters with a moral tendency. The characters were splendidly delineated, the heroine being the typical Dutch lower-middle class woman with her exaggerated domesticity and her kindly compassionate heart; a book for young girls. Both authoresses were concerned with educational problems and wrote about them. More epistolary novels followed, one of them in eight volumes. In these also, the authoresses fought against conventionality and also advocated tolerance and adherence to native characteristics. In 1787 they took refuge in France for political reasons. They went to Burgundy and there, in beautiful surroundings and in the company of kindred spirits, they felt very happy. Here they wrote their *Letters from Burgundy* and two novels that are of great interest to those who wish to understand those times. This happiness came to an end when both ladies lost their fortune. They now were forced to write and to trans-

late to keep body and soul together; poor Betji had never before known struggle for existence. With her native humor she wrote, "I have not even time to cut my nails." Betji was attacked by a terrible disease. Aagji nursed her with loving care until, after two years full of suffering, Betji died in 1804. Nine days later, her faithful friend followed her, ending an association of twenty-seven years.

ANNA LOUISA GEERTRUIDA TOUSSAINT (1812 - 1886)

THE daughter of a pharmacist in north Holland. She had a very unhappy youth. She studied for the teaching profession, but was found to be too delicate and nervous. She then lived for some years with a private family as governess, but felt her vocation lay in a different field. She returned home and began translation work. In vain she sought acceptance of her work. In 1836 she wrote an original story which was published, and her following novels met the approval of exacting critics. Thus she was in-



troduced to the leading literary circle of those days whose object it was to remind Holland of the greatness of its past. At their request she tried her hand at patriotic subjects. She has been called the "Poetess of Protestantism." A thorough-going study was necessary for her work. She deals with the time of Leicester, the earl who by order of Queen Elizabeth of England came to the rescue of the nearly defeated Netherlands in their struggle against Spain in 1585. Holland's greatest historian says that it is impossible to write scientifically about that time without having read and digested her romances. She also puts into her novels her own disappointment in love. She had been engaged to a well-known literary man, it turned out that he appreciated her art only, and he broke off the engagement in 1843. In 1851 she

married the well-known painter, Bosbross, which marriage proved happy. Her books followed each other without interruption. The amount this small woman, this mere bundle of nerves, could produce, was astonishing; she left nearly fifty novels and sketches. Her psychological novel *Major Francis*, which deals with woman's struggle against herself and her surroundings, is well-known. It was translated into French, English, Russian, and Swedish. Seldom has a book received so much praise. Medals and other honors reached the authoress from Sweden and Greece. After her death in 1886 women of Holland had memorials erected in honor of Holland's greatest lady-novelist.

ALEXANDRINE PETRONELLA FRANCISCA TINNE
(1835 - 1869)



AFRICAN Explorer. In 1862 slaves were offered for sale at a market in Egyptian Soudan, not far from Khartrum, by European and Arab slave dealers. Among the chained slaves there was a young negro woman with her infant. There appeared among these unfortunates a young, beautiful woman, whose face plainly showed her pity. The young negro woman felt intuitively, that the white woman would help her. She went to the lady, took her hand and stammered a few words, which were translated, in which

she besought the lady to ask her master to allow her once again to see her other child and her mother who had been purchased by another merchant. The request was granted and the meeting was so touching that the young woman made up her mind to buy the four. She restored them later to liberty. This lovable lady was Alexandrine Tinné, born of aristocratic parents at The Hague in 1835. She showed as a child a strong taste for study. Africa, the black continent, attracted her above all. She traveled

in Palestine, Syria and Egypt in 1856. Five years later she went with her mother and aunt, Lady von Capellon, to Cairo to live. In the following year the three women took a journey along the Nile, when the foregoing incident occurred. Her name was soon known among the tribes. An Arab chief even wished to have her proclaimed queen of the Soudan. Accompanied by her mother, some scientists and numerous escorts she penetrated far into the interior of the country, but the party suffered heavy losses due to the deadly climate. To Alexandrine's deep grief her mother was one of the victims. After her return to Khartrum, she also lost her beloved aunt. In 1869 she undertook an expedition from Tripoli through the Algerian Sahara to Eghat. An assured escort of Touregs, that had been put at her disposal, turned out to be untrustworthy and she was cruelly murdered. Her brother had a church built at The Hague in her memory.

RADEN ADJENG KARTINI (1879 - 1904)

RADEN ADJENG is her title—a title of very high nobility in Java. She was the daughter of a native regent. Her father sent her to the European school until she was twelve years of age. After that, in accordance with Javanese custom she remained in the house until she should become the wife of a man whom she had never seen. Not to marry is, there, considered a disgrace. She sought comfort in correspondence and reading. She never spoke to a European. This gifted, sensitive girl always had a desire to be free, to revolt against the slavery Islam lays on woman. "O, if the laws of my country allowed it," she writes, "I should ask nothing better than to devote myself entirely to the work and the aspirations of the new woman in Europe." But age-old tradition kept her in fetters. Dutch friends obtained



permission for her to attend the festivities in honor of Queen Wilhelmina in 1898. Her desire to become a teacher and to, later on, found a girl's school in Holland and the resulting conflict with her father whom she loves dearly, is touching. "O what fate was it that gave him daughters like ourselves," she exclaims. After a long struggle her father made the sacrifice. Kartini and her sisters obtained his consent to follow their vocation. She is prepared to sacrifice everything for her ideal, to civilize her people, to raise them, especially the women, the mothers. She saves the native wood-engraving from decay, she collects the songs and stories of her people, and with the help of her sisters, she organizes a school for native girls. From different sources, especially from Dutch women periodicals, support is offered her. She is asked to write articles and letters. These charming and simple epistles speak for her ideal, now that she, herself, is no longer on this earth. She died at the age of twenty-five, just when, with the help of her young husband, it was possible to realize her ideals. She died four days after the birth of her child. The result of her life work is lasting. Her condemnation of polygamy had its influence on the higher classes. A Kartini fund has been founded, by means of which schools have been opened and Kartini's ideal has been propagated—the development of the natives by European culture, preservation of the ancient Javanese treasures, the making of the Javanese woman into a free-thinking being, creating a universal humanity above class and caste, faith and race.

Norway

*Selected by BETZY KJELSBORG, Pres., Norske Kvinners Nationalråd
and SUSAN K. ACKERMAN*

ANNA KOLBJORS RAMUS (1665 - 1736)

ANNA was the daughter of a minister by the name Kolbjorn Thors-tensen (Arneberg). At seventeen years of age she married a young Magister, Jonas Ramus, who later became minister to Norderhov Church for Ringerike. During the war with Sweden in the year 1716, the Swedish Colonel Löven with six hundred soldiers came to the parsonage at Norderhov around ten o'clock in the evening. They were on the way to the city Kongsberg where the silver mines are found. They declared their intent of ob-



taining new shoes for their horses, not of iron but of silver. The minister's wife Anna received them kindly and a big bonfire was made in her yard and a great dinner was served the hungry and frozen officers; out of her cellar came the best of drinks. In the meantime, she smuggled her young daughter out of the house, in the night, with a note concealed in her stocking, to her son-in-law, Sheriff Lars Michelson. He came with two hundred men and took the Swedish soldiers by surprise. Colonel Löven and thirty of his men were captured, forty were killed and the rest escaped. So Anna, Kolbjors' daughter, thru her cunning action saved Norway from this threatening disaster. She died a very rich widow and was embalmed and can still be seen in Norderhov Church. A large painting of herself and also her husband, Rev. James Ramus, are hanging on the wall in the same church.

HANNA VINSNES (1789 - 1872)



BORN Strom, she was the wife of a vicar and took a great interest in parochial work. She also found time for considerable authorship. Under the pseudonym of "Hugo Schwarz" she wrote several novels, an excellent book for children, and some popular nursery rhymes. Her principal work, which she wrote under her own name, is the *Text-book in Cookery* (1845). This cookery book by Hanna Vinsnes has been reprinted many times, and thousands of copies have been spread all over the country. By a

Cookery Book for Ordinary Families, and by books *For Poor Housewives* (1857), *For Servantmaids* (1851), a *Textbook in Weaving* (1850), and others, Hanna Vinsnes has become a popular teacher on a large scale. Through her writings she has raised housework and all kinds of woman's work to honour and dignity. In her letters, edited by Barbra Ring, we meet with an amiable, pious and richly endowed woman.

CAMILLA COLLETT (1813 - 1895)

SHE was the sister of Henrik Wergeland, the famous poet. In her youth she fell in love with Johan Welhaven, another famous poet who was her brother's worst antagonist. She never forgot her love, and the disappointment she suffered made her ponder over the difficult situation of woman. After a ten years' marriage with the noble Professor Jonas Collett, she suffered a widow's sad lot. In *The Governor's Daughters*, which was published some years after (1854-55) she describes her life's sufferings in a pathetic way. This ingenious book is the first Norwegian social novel. In attacking the narrow and painful circumstances in which the Norwegian woman lived, the book had

a reforming effect on public opinion. In her later books, *Last Leaves* (1869-73), *From Those Who Are Silent* (1877) *Against the Stream* (1879-85), she stirred the public mind in favour of woman's emancipation. In 1862 she published *In the Long Nights*, the best memoirs in Norwegian literature. Camilla Collett's style is dazzlingly clear, kindled by bitter irony and justified indignation. In 1911 in the Palace Park of Oslo, Norwegian women erected a monument of Camilla Collett, sculptured by Gustav Vigeland.



KITTY KIELLAND (1843 - 1914)

SISTER of Alexander Kielland, the prominent Norwegian author, she spent several years in Germany and France educating herself as a painter. Her fame as a painter is mostly due to her pictures of Jaeren, a landscape near her native town of Stavanger. She paints the peculiar beauty of this landscape in bold and warm colours. It was through one of these Jaeren pictures, *Après la pluie*, that she obtained the Second Prize at the World Exhibition in Paris, 1889. Kitty Kielland took an active part in the discussions regarding social and artistic reforms, and was an ardent adherent of the woman's cause.



AGATHE BACKER GRONDAHL (1847 - 1907)



BORN Backer, when still a child she became the pupil of Halfdan Hjerulf, the famous composer. As she showed great musical talent, she was sent to Berlin for further education. Mrs. Backer Grøndahl gave piano concerts in the chief towns of Europe, and everywhere her ingenious, soulful and powerful playing roused the deepest admiration. She was one of the best teachers of music in Norway, and above all, was a very productive composer. In spite of her delicate health and her manifold work, she

has left seventy printed compositions. Among these we find melodious and lovely songs, prominent concert pieces, and a number of compositions built on folklore melodies. In all of them her rich and fine personality is reflected.

GINA KROG (1847 - 1916)

GINA KROG has, more than any one else, taken up Camilla Collett's work for the emancipation of woman. With Mr. H. E. Berner and several others she founded, in 1884, "The Norwegian Woman's Cause Association," and with this the organized feminist movement started in Norway. The following year she was one of the founders of "The Woman Suffrage Association," and was its president from 1885 to 1897. In 1904 she succeeded in organizing the National Council of Women of Norway, which was, that same year, affiliated with the International Council of women. She was the President of the N. C. W. of Norway from its formation till she died in 1916. Gina Krog's name is attached to *Nylaende*, the first woman's cause periodical. From the start of this periodical in 1887 to 1916 she was its editor, and partly through this, became the leader of the Norwegian feminist move-

ment. Gina Krog knew how to give to *Nylaende* variety, life, and colour. Her intelligence never failed, her style was clear. During the twenty-nine years of her editorship she lived to see the cause for which she had fought win the victory, gradually, with fairy-like progress. *Nylaende* is the most important written information on the history of the Norwegian feminist movement.





Panama

Selected by JOSE DE O'BALDIA, In Charge of Consulate

JOSEFA JACOBA JOVANÉ

BORN at David City, Republic of Panama, December 12th, 1860. Died at Panama City, Republic of Panama, July 17th, 1929. Josefa Jacoba Jované was married in 1899 to the Honorable Don José Domingo de Obaldía, who at that time was Senior Senator, at the Colombian Congress, of the then Department of Panama. He was the last Governor, under this government. Josefa Jacoba Jované's studies were carried on at her home, and she early became interested in medicine and in painting. Her parents, Doctor Agustín Jované Arce (who was President of the Supreme Court at the age of thirty) and Manuela Aguilar y Tábara, were both descended from most prominent families. After her marriage, her husband was honored by being selected to go to Washington, D. C., as his country's first Envoy Extraordinary, to further consolidate Panama's independence. Later and while the guest of honor of France, he was instructed to proceed to Rio de Janeiro to represent Panama at the Fifth Pan-American Congress, and shortly thereafter was called, to be selected as the Republic of Panama's first elected President. All of his terms were periods of strenuous and constructive activity. Notable accomplishments marked his tenure of office without accumulation of debt, for all of which much credit is due—and happily accorded—to his faithful and constant companion, whose sweetness and charity afforded strong contrast to the impulsiveness with which she acted at times when



her country's or her husband's interests or ideals were at stake. This impulsiveness pregnant with sincerity and love, was always based on "RIGHT" and is best exemplified by a single sentence of loving admonishment: "Domingo, you either win or lose—no compromises of any kind!" Probably in no other station in life, could this charming personality have better contributed to the welfare and benefit of multitudes of her fellow countrymen, than as the powerful wife of a powerful diplomat and statesman. Her benefactions were widespread and always most practical, and her early studies in medicine (altho elementary) were aptly and wisely applied, in the care of her people afflicted with illnesses peculiar to the tropics. Invariably her recommendations were accompanied by gifts of the medicines required. She still lives in the hearts and memories of her countrymen.

Poland

Selected by MR. CZESLAW LINDA LIPACZYNSKI, Vice-Consul of Poland in Chicago

QUEEN WANDA (730)

WANDA, immortalized in legend and song, has been, from the Eighth century, the symbol of the heroism and patriotism of Polish womanhood. She was the daughter of King Krak, founder of the Polish capital, Kraków, and assumed the reins of government after his death. Soon after she ascended the throne, Germanic tribes began an invasion of Poland. Ridieger, one of the German nobles, desired Wanda for his wife, and after the fashion of those days, laid siege not only to her heart, but her lands



also. But Wanda did not want to become the wife of the invader and foe, and at the head of her army, she repulsed the enemy in several battles. Realizing that Ridieger's determination remained unchanged, she decided to make the supreme sacrifice. She summoned the council and leaders of the army, and declared her intention of giving her life for the sake of her people. In spite of their entreaties, she threw herself from the battlements of the Castle of Kraków into the river below, the Wisła, and sacrificed her life for the good of her nation. Wanda shall live forever in the memories of her people not only as a Queen and a successful leader in battle, but as a true woman, to whom no sacrifice is too great. And through the entire history of Poland, for more than a thousand years, the heroic deeds of Polish women have become immortal. Some of these women, who by their greatness and nobility of heart and mind have made a patriotic contribu-

tion to Poland, and an idealistic contribution to the whole world, are presented in this book.

QUEEN JADWIGA (1372 - 1399)



JADWIGA, the daughter of Louis the Great, King of Poland and Hungary, although barely thirteen years of age, ascended the throne of Poland on the death of her father in 1384. A year later, envoys of Jagiello, the Grand Duke of Lithuania, arrived at the capital of Poland, Kraków, proposing marriage with the young Queen. The marriage, that established the Jagiellonian Dynasty in Poland, took place on February 18, 1386. As a condition of the marriage, Lithuania agreed to accept Christianity, and took its

place among the civilized and cultured nations of Europe. By the union of these two countries, the Kingdom of Poland became one of the most powerful of Europe. In Jadwiga were combined the qualities of beauty and intelligence, together with courage and an indomitable will. While Jagiello was spreading Christianity in Lithuania, Jadwiga, at the head of the Polish army, successfully repulsed an invasion on the southern boundaries of Poland. In her unceasing efforts to spread enlightenment among her people, she extended and endowed the University of Kraków, one of the oldest institutions of learning in Europe, that had been founded in 1333. Jadwiga possessed exceptional beauty and deep wisdom, and a spirit of illimitable charity and deep self-sacrifice. Because of these qualities, she has been acknowledged by historians as a great Queen of Poland, and one of the greatest women of the world. Countless volumes have been written about her, and she has been immortalized in legend and poetry. The most recent biography in the English language, *Jadwiga, Queen of Poland*, by Charlotte Kellogg, was published in 1931.

ELŻBIETA DRUŻBACKA NÉE KOWALSKA (1695 - 1765)

BECAUSE of her exceptional talent, Elzbieta Drużbacka has earned for herself an outstanding place among the Polish writers of the Eighteenth century. She was brought up in the Courts of nobility, in an atmosphere of great culture. The sensitiveness and discernment of the young poetess' mind, made her react vividly to the developments of her period. Her work was greatly influenced by the works of the great Polish poet, Wacław Potocki. Her sincere love for the beauties of nature is expressed in *The Four Seasons of the*



Year, In Praise of Forests, and The Four Elements of Nature. Her love of the beautiful in all its aspects, led her to sharp satire and allegorical criticisms of contemporary social life, especially in the world of women; the women whose greatest interest in life is clothes, the idlers and gossip-mongers, and the religious hypocrites. Drużbacka's poetry, although of didactic value, showed features of progress in thought far in advance of her time, and came like a breath of fresh air. It broke through the petty prejudices of social life, and welcomed the evidences of cultural evolution and civilization. This indicated the courage and greatness of mind of Drużbacka, who as a woman and poetess, is a rare type among the women of the world of any age, and especially of 200 years ago. Among her best known works are *Life of David, Life of Mary Magdalen, Syloreta, Argenida, Story of Prince Adolf and Ortoban and Terlida.*

MARJA LESZCZYNSKA (1703 - 1768)

MARJA, the second daughter of King Stanisław Leszczyński, was born in Poznań on June 23, 1703. When she was six years of age, the disputes among the various contenders for the throne of



Poland, compelled her father to leave his native land. King Stanisław, called the Philosopher, was a learned man and one of the most enlightened personages of that time, and Marja was brought up in an atmosphere of highest culture and ideals. She possessed natural ability and a subtle intellect, together with great physical beauty. In 1725 she was married to Louis XV, King of France, and was idolized by the French people, who called her the Good and Holy Queen. She retained her serenity and steadfast

will to the end of her days, and when she died in Paris at the age of sixty-five, all France mourned deeply for her Holy Queen. Cardinal Richelieu in his *Memoirs of Marja Leszczyńska* says, "The Queen disliked balls and spectacular productions—she loved only concerts. She felt that the upkeep of her retinue was an unnecessary burden to the nation, as it was maintained by the bloody toil of the people. She aided the helpless and needy, provided poor girls with dowries, aided the wounded and crippled. Every one in want or suffering, whether a scar-covered soldier or a poor youth striving for education, could feel sure of her unflinching compassion and material aid. She provided places of shelter and employment for the working people, and established schools for orphans. Modesty, the sign of true greatness, crowned all the acts of this great Queen of France, who was the personification of true Polish womanhood, virtuous and gracious in heart and mind." The Polish nation is indebted to Marja Leszczyńska for the high opinion of Polish womanhood which she established in the world of culture and education.

ISABELA CZARTORYSKA NÉE FLEMING (1746 - 1837)

ISABELA CZARTORYSKA was descended from the family of Fleming, that had emigrated to Poland from Holland, and received the rank of nobility during the time of August, King of Poland and Saxony. Her father was wealthy and powerful, with great possessions in Poland and Holland. At the age of fifteen she was married to Prince Adam Czartoryski, a prominent figure of the time, who was distinguished by unusual qualities of heart and mind. Under her husband's influence, Isabela also be-



came one of the outstanding women of the generation. On her husband's estate, Pulawy, she restored the Palace and the Library, and caused to be erected a beautiful shrine of Sybil, and the Pantheon. She also founded an Educational Institute for young people, a school for girls, and a school for the children of peasants. Pulawy quickly became the center of literary and political life in Poland. The library was one of the most extensive in Europe, and possesses a priceless collection of books and manuscripts. In her travels throughout Europe, she became acquainted with many eminent writers and savants of other countries, and maintained a steady correspondence with Jean Jacques Rousseau and Jacques Delille. Some of her published works are: *A Collection of Mementoes in the Gothic Hall at Pulawy*, *The Pilgrim from Dobromil*, and *Varied Thoughts*. In these books she emphasized the spreading of knowledge and culture in all aspects of community life. She died in Florence in 1837. Her daughter, Marianne, wife of Prince Ludwig of Wittemberg, was also a talented writer whose works received wide recognition. Princess Czartoryska lived during the time of Poland's greatest tragedy, the Partition, and was one of the women who maintained the culture that enabled Poland to keep an unbroken spirit in the face of adversity.

AGNIESZKA TRUSKOLAWSKA NÉE MARUNOWSKA
(1755 - 1831)



UNDER the direction of the distinguished Polish artist, Boguslawski, the National Theatre of Poland underwent a period of great development at the end of the Eighteenth century. In 1778, Maciej Kamieniski's first Polish Opera was produced, and many other Polish dramas and comedies. At this time, a new theatrical star appeared, the talented Agnieszka Marjanna Truskolawska. At the age of thirteen, she had become a pupil of the renowned Polish actor, Thomas Truskolaski, whom she married when she was

sixteen. Two years later she made her professional debut at the Warsaw Theatre, where she aroused great enthusiasm and won for herself a great following. Beside innate dramatic ability, Truskolawska possessed ideal physical beauty: grace of movement, regular features, very expressive eyes, and an unusually melodious and vibrant voice, with perfection of diction and nuance of tone. In each role, even the most insignificant, she interpreted the author's meaning to the fullest extent, and even added to it in depth of feeling. Her interpretation of comedy and tragedy possessed originality of expression, and fascinated not only the Polish public, but also visitors from other countries, of whom there were many in Warsaw at that time. Her greatest triumphs were achieved in classical roles of drama and tragedy. She retired from the stage in 1811, at the height of her career, making her final appearance in the role of Queen Bona in the tragedy *Barbara Radziwill*. She died in 1831, leaving an undimmed reputation as a great artist.

MARJA AGATA SZYMANOWSKA NÉE WOŁOWSKA
(1795 - 1831)

MARJA SZYMANOWSKA was born in Warsaw in 1795. Her musical talent was revealed early, when at the age of eight, she aroused the wonder of her audience by the unusual ability of her playing. She studied under Professor Lisowski, and the eminent pianist, Field, and Professors Lessel, Elsner and Kurpiński of the Conservatory of Music in Warsaw. She wrote the music for three of the Songs of History of Niemcewicz, which enjoyed great popularity, and among her compositions are Etudes, Preludes, Romances, Songs, Serenades, and Ballads. In 1811, as a pianiste of established reputation, she married Teofil Szymanowski. She achieved great triumph in a concert tour of Europe, and was acclaimed everywhere by the critics and the public. "The Royal Court and the whole town of Weimar are deeply indebted to Mme. Szymanowska, for we lived, during her entire stay, in an atmosphere of melody and enjoyment." These were the words written in a letter to Count Reinhardt by Goethe, who was not only a great German poet, but one of the greatest aesthetes and philosophers of the world. Mme. Szymanowska died in 1831 in Petersburg, while on tour. Celina, one of her two daughters, became the wife of Adam Mickiewicz, one of the greatest Polish poets of the nineteenth century.



MAKRENA MIECZYSLAWSKA (1797 - 1864)

In 1568, during the reign of King Zygmunt August, the so-called Union of Lublin was ratified, in which the adherents in Poland of the Eastern Church, that conforms in some respects to the Greek rites, voluntarily acknowledged the supremacy of the



Roman Pontiff. After the partition of Poland by Russia, Austria and Germany at the end of the eighteenth century (1772-1792), the Russian authorities issued orders that all members of the Greek-Catholic faith should acknowledge the supremacy of the Czar of Russia, who was the recognized temporal head of the Greek Orthodox Church. All those who refused to obey were sentenced to imprisonment and torture. The priests and nuns, particularly, faithful to their religion and upholding the tenets of their

Church, were subjected to severely repressive measures. One of these martyrs was a nun from the Basilian Sisterhood, Makrena Mieczysławska. She was born in Minsk in 1797, and shortly after taking her vows, was chosen Mother Superior in the Basilian Cloister in Minsk. Imprisoned by the authorities together with other nuns, she was subjected to cruel persecution. In 1825 she succeeded in escaping from Russia to Rome, where, under the protection of Pope Pius XIX, she devoted the rest of her life to her beloved Sisterhood. She died in Rome in 1864. She exemplifies Polish culture, idealism and intrepidity of soul; and in the face of persecution, the same fortitude in the struggle for religious freedom and spiritual growth that characterized the Pilgrim Fathers of America.

KLEMENTYNA HOFMANOWA NÉE TANSKA (1798 - 1845)

KLEMENTYNA HOFMANOWA was born in Warsaw in 1798, and as a child received thorough instruction in the French language. Her mother, Mme. Tańska, was a ward of the Princess Czartoryska in Puławy, and was a woman of great refinement. Hofmanowa wrote that her mother had taught her by words, by actions and by example, how to be religious and yet sociable, and how the surface qualities of the life of a woman can be com-

bined with a real love for knowledge. In her first work *Memories of a Good Mother*, that was published in 1819, she emphasized the need of improvement and progress, but in such a manner that she did not antagonize the older generation, while she won the allegiance of the youth of the nation. Her second work *Amusements for Children*, was a distinct departure in the field of writing, and was published periodically. Hofmanowa endeavored to instil in the minds of her young readers a desire to perform noble deeds, by acquainting them with heroes of the entire world. In recognition of her achievements in the field of pedagogy and literature, she was given the supervision of the women's schools in Warsaw. In 1829 she married the noted historian and patriot, Karol Hofman, but after Warsaw was occupied by the Russian troops, the Hofmans left for Paris. There she continued her pedagogical and literary work, publishing *Literature of the Sixteenth Century*, a *Universal History*, and *Encyclopaedia for Girls*, and also wrote stories, novels and tales. She died in Paris in 1845. A collection of her works in fifteen volumes has gone through many editions, and constitutes a well-grounded phase in the development of pedagogy in Poland that led to wide reforms.



EMILJA SCZANIECKA (1804 - 1896)

AT THE beginning of the nineteenth century, the education of women was not a matter of great concern anywhere in the world, even among the wealthy classes. So the women of that time who stood out above the others possessed great inherent qualities, and above all, strength of will and human understanding. Emilja Sczaniecka, the daughter of a wealthy Polish family, was such a woman as this. She was left an orphan in early youth, and on completion of her studies she entered public service; she received



grateful recognition from her countrymen because of her strength of character and tireless labors. She was a Sister of Mercy during Poland's war for Independence, and in 1831, when in spite of a bitter struggle Warsaw was captured by the Russians, she was compelled to flee from Poland, together with the others who had taken part in the uprising. Later, amnesty was granted to her and she returned to Poland, but as she was possessed of vast estates and great wealth, she was again arrested. The Prussian

authorities sequestered her entire estate and she was put on trial for treason. After lengthy proceedings, she succeeded in having the fine remanded, and retired to her estate in Pakosław. Highly idealistic, she considered her estate not as her own property, but a public trust to be administered by her for the benefit of all. Together with the great Polish patriot, Dr. Karol Marcinkowski, she established schools and community buildings, such as the Bazar in Poznan, a Student's Aid Association, a Women's League, and educational institutions for women and girls, as well as men. She was offered great sums of money to give up her land, but she refused indignantly, and unceasing in her labors, this great woman died on her estate in 1896. In the field of community and welfare work, she is a splendid example of Polish womanhood.

EMILJA PLATER (1806 - 1831)

THREE times the Polish people attempted to wrest their country from the grasp of her three neighbors, and Emilia Plater played a distinguished role in the second struggle, in 1830. Born in Wilno in 1806, the daughter of Count Ksawery and Countess Anna Plater, members of the highest nobility of Poland, Emilia was brought up in an atmosphere of culture and refinement, and received an education far beyond that of other women of her

time. She was a brilliant student, and interested particularly in mathematics and history. Her ideal was Joan of Arc, and she never tired of reading of her life. From earliest youth, she was devoted to outdoor sports, and when she was not bent over a book, or engaged in fencing, riding or hunting, she was taking long walks through the countryside, all the year round. On these long walks, she often stopped to rest at the huts of peasants, and always brought them little gifts. She taught them in wise and kind words, and was idolized by all the people, near and far. Her national loyalty was evidenced when, at the age of eighteen her hand was sought in marriage by a wealthy and influential Russian. She rejected him, saying briefly, "I am Polish." She lost both her mother and father in 1830, and soon after, war was declared with Russia. On hearing the news, Emilja, then twenty-five years old, rode furiously to the little town of Dusiaty where, by her fiery speeches, the men of the locality were carried away on a wave of patriotism. Here she organized her first detachment, that under her brilliant leadership that was an inspiration not only to them, but to all the others fighting for the freedom of their country, won a series of battles with the Russian regulars, who outnumbered them greatly. She was always at the head of her troops, leading them in the thick of battle. In recognition of her valor, she received in succession, on the field of battle, the commission of Lieutenant, Captain and Colonel, and played an important part in the entire campaign. Broken in health, and in despair because all her efforts had been in vain, she died on December 23, 1831.



NARCYZA ŻMICHOWSKA (1819 - 1876)



NARCYZA ŻMICHOWSKA, who wrote under the nom de plume "Gabryela," was one of the outstanding women poets of Poland. She was born in Warsaw, in 1819. Her work is distinguished by philosophic and didactic characteristics somewhat like those of Zygmunt Krasiński, one of the three greatest poets of the nineteenth century. She had burning faith in everything sublime and noble, and was deeply devoted to her nation. "By the word of God and with bread for all, Life's richness on earth and a place 'mid the

throng, With thoughts of our fathers, and forgiveness for faults, all shoulders to the wheel for the salvation of all." This verse exemplified her creed. But the author realized that this happiness cannot be easily or quickly attained. She knew that the first consideration was the removal of all political and social inequalities and distinctions, and the enlightenment of all. She believed that all national policies lead nowhere unless they are understood and felt by every one. But, realizing the necessity of the unified thought of all people, she went even higher. No nation can exist and prosper, she said, unless it is a link in the chain of universal culture; it must take its place in the general progress of civilization. She felt that the world was not making progress in spite of the enthusiasm of a few high-minded geniuses, and her works breathe the sadness she felt. But her spirit remained unbroken, and she never expressed resignation—but always hope. Up to the time of her death, in 1876, Żmichowska labored continuously, and by the beauty of her thoughts and actions, awakened every one to the promise of a better future.

HELENA MODRZEJEWSKA (1842 - 1909)

HELENA MODRZEJEWSKA (Modjeska) the great Polish dramatic artist, was born in Małopolska in 1842. She made her professional debut in 1865 at the Theatre of Kraków. Immediately acclaimed by the public, she was offered all the important roles in drama and comedy. At this time she married Count Karol Chłapowski, but continued to use the name under which she had become famous. She attained a reputation for great ability and remarkable versatility in her art. In 1876, Modjeska came to California, where she mastered the English language. Her first American appearance was in San Francisco in the role of Adrienne Lecouvreur, in which she achieved a distinct triumph. After a successful tour of America, she appeared in 1880-82 in London and the larger cities of England. Modjeska made a tour of Europe in 1891; and then, with her own troupe, another extensive tour of America, her repertoire consisting mainly of Shakespearian plays. In 1903, during her last visit to Poland, she interpreted leading roles in the tragedies of the famous dramatist, Stanisław Wyspiański. She established a permanent residence in California, and in 1905, before a large and distinguished assembly, a public tribute to her genius was paid at the Metropolitan Opera House in New York. This gifted artist made her last appearance in January 1909; and she died on the 4th of April of the same year. Her ability to act was so remarkable, her personality so vibrant, that every one in the audience was under her spell from the moment she appeared on the stage. She has gained for herself immortality in the history of the theatre, and her contribution to the culture of the world cannot be measured.



ELIZA ORZESZKOWA NÉE PAWŁOWSKA (1842 - 1910)



ELIZA ORZESZKOWA was born near Grodno in 1842. Her father, one of the landed gentry and an officer of the Polish troops under Napoleon, died when she was eighteen months old. Eliza was very carefully brought up by her mother, and at the age of sixteen, was married to Peter Orzeszko, a wealthy landowner. In 1863, her husband was condemned by the Russian authorities to exile in Siberia for participation in the Insurrection, and left alone in her despair, Eliza sought comfort in books. Her first work,

entitled *Years of Hunger*, describing the struggle for existence, was published in 1876. She carefully studied and analyzed the life of the peasants, townspeople and Jews. A realist in style, her keen observation was strengthened by her feminine intuition. Her maxim was, *Knowledge is Power*. She refreshed the hearts and minds of her readers by her stories of the vicissitudes of contemporaneous life in Poland. Yet her works display a strong feeling of the epic, a quality rarely met with in woman. Orzeszkowa is of the type of heroic Polish womanhood, who picked up the reins of government while their husbands fought and gave their lives for their beloved Poland. She wrote in all about forty stories and novels, a collection of which was published in Warsaw in 1911-1914. She died at her work in 1910, at Grodno. A number of books have been written about her as a woman and as an author.

MARJA KONOPNICKA NÉE WASIŁOWSKA (1846 - 1910)

MARJA KONOPNICKA, the eminent poetess, was born in Suwałki in 1846. She wrote lyrics, poems, dramatic sketches, novels, and commentaries on literature, and translated many masterpieces

of French, Czech and German literature. Her first poem appeared in 1870, and from 1874 she was editor of a periodical for women *Swit (The Dawn)*, until its publication was forbidden by the Russian authorities. She presented in her work scenes from the life of the poor, with its attendant miseries and injustices, or one of the many social problems. She was deeply moved by the sufferings of humanity, and her works are tinged with sadness. Of all contemporary Polish writers, perhaps Konopnicka



felt the most sincere love for the people, whose virtues she idealized, and whose misfortunes she delineated sharply. Her work increased in power with each passing year, and her works were translated into many languages and have received wide recognition throughout the world, especially in the Slavonic countries. She expressed the soul of the Polish people, and her education and her unlimited range of perception, gave her all the power that an artist can have at his command. Her works have been always considered a model of good Polish, because of the beauty and perfection of the language. She has written an epic of Poland, a heroic nation, unblemished in spirit and honor during adversity and prosperity alike. Only that artist is worthy of being called great who, in his great love for his own country, can share intuitively the joys and sorrows of the people, which Konopnicka expressed in all her works.

GABRYELA ZAPOLSKA (1860 - 1921)

GABRYELA ZAPOLSKA, the brilliant novelist and dramatist, was born in Lwów in 1880. Her first novel, *Malaszką*, was written in 1883, and her first play in 1896. Her works are characterized by deep irony and a satirical perception of human frailty. She presents with extreme impartiality the darker side of life, the



injustice, crime, stupidity, lack of breeding and education. Through her gift of keen observation, she was able to embody in her writing with great temperament and talent the varied types of people in every walk of life; and in dramatic moments, she possesses an abundance of power and expression. She wrote incomparably when her sympathy was aroused by those sinking under the burdens of life, neglected and imposed upon, and she tore off the mask of hypocrisy and falseness.

Gabryela Zapolska gained renown not only in Poland but in many other countries because of her ability to portray in a highly artistic form those subjects usually so carefully avoided. She was a prolific writer, a collection of her plays being published in 1903 in ten volumes. Among her many novels are: *The Threshold of Hell*, *Menagerie of Humans*, *Anti-Semite*, *Diary of a Young Wife*, *Love for a Season*, *Bird of Paradise*, *Things not Spoken Of*, *Mme. Dulśka*, etc. With subtle analysis tinged with satire and irony, Zapolska portrayed general types of humanity—good, as well as evil, is fundamentally the same among all peoples. In her unrelenting struggle that good might triumph, Zapolska has been true to the ideals of Poland, a nation that, from the beginning of its existence, has never possessed aggressive instincts, but rather has aided other nations; a people that remain true to the age-old Polish motto, "FOR OUR FREEDOM AND YOURS."

Puerto Rico

*Selected by MISS MUNA LEE and DON RAFAEL W. RAMIREZ,
Professor of History, P. R. University*

DONA INÉS DE PONCE DE LEÓN (C. 1475 - C. 1515)

BORN in Spain, *circa* 1475. Died in Caparra, Puerto Rico, *circa* 1515. Doña Inés de Ponce de León was wife of Juan Ponce de León, companion of Columbus, discoverer of Florida, and first Governor of the island of Puerto Rico; and she accompanied him in facing unknown perils in the exploration and settlement of the country. Ponce de León is known to many people rather for his largely legendary search for the Fountain of Youth than for his historic and ruthless energy as Conquistador and Governor. Ponce de León accompanied Columbus on his voyage of discovery, and instead of returning to Spain, remained on the large Caribbean island of Hispaniola, the present Santo Domingo, where, about 1500, he married Inés, the daughter of one of the other Spaniards who had come over with Columbus. Very little is known about the father of Inés. According to some historians, he kept some kind of primitive inn for his companions, was a "mesonero;" according to others, Mesonero was his surname and he was a soldier of the Conquest. We do know, however, that when Ponce de León made his preliminary exploration of Puerto Rico in 1508, from his base in nearby Santo Domingo, he made friends with Agueybana, Chief of the Borinquen Indians, an Arawak tribe native to Puerto Rico. In proof of friendship Ponce de León and Agueybana exchanged names; while Agueybana's mother took the name of Inés, upon whom she conferred her own. Three years



later, in 1509, when Ponce de León came to Puerto Rico as the island's first Governor, Doña Inés, as the Governor's wife, founded in the little Spanish settlement at Caparra, where a church was built and a school established which her children attended, the first Christian household on the island of Puerto Rico. The gentle dignity of Doña Inés, her courage, her piety and her beauty, are like golden threads in the rough warp of the island's early colonial history. Ponce de León himself, rough and valiant soldier that he was, showed a touching devotion to his wife's memory when, like so many women of the period, Doña Inés died young, leaving several small children. Ponce de León during many years chained his adventurous spirit, restraining his eagerness to "finish discovering Florida" (his own phrase), until his daughters grew to womanhood and were married on the island where Indians and Spaniards lived precariously in mutual hostility. Doña Inés brought to the narrow passages and barricaded walls of the lonely island outpost of Spain a woman's civilizing influence. Her memory is still a fragrance and a brightness about the ruined site of Caparra, like the wild red lilies that blossom where her home once stood.

MARIA BIBIANA BENITEZ (1783 -)

MARIA was born in Aguadilla, Puerto Rico, December 2, 1783. María Bibiana Benítez, first of the distinguished group of women who have contributed notably to Puerto Rican literature, was also the island's first native-born dramatist. Her themes were almost invariably patriotic, and mirror the unrest of her epoch. She was born in Aguadilla, on December 2, 1783, not far from the spot where Columbus landed. At that period, there was small opportunity for formal education given Puerto Rican women. Bibiana Benítez formed her own mind by such reading as she could get, deriving her inspiration chiefly from the great dramas of Calderón. Best known of the works is *La Cruz del Morro*—"The Cross on El Morro"—based on an episode occurring during the attack against Puerto Rico by the Dutch in 1625. One of the incidental songs is instinct with patriotic fervor:

"In bitter loneliness
Stricken with grief are we,
Our city overcome,
Prisoners must we be—

'With no hope to cheer,
Our tears flow continually,
What help will any give
To such prisoners as we?

"Defender of El Morro,
Come, set our country free,
And strike away the chains
From such prisoners as we!"



Bibiana Benítez died, full of years and honor, in ——. "The name of Benítez flames highest and brightest in the roll of Puerto Rican bards," comment Richard and Elizabeth Van Deusen in their *Porto Rico: A Caribbean Isle*. "Doña Bibiana Benítez was great-aunt and foster-mother of Doña Alejandrina Benítez de Gautier, herself a lyricist of distinction, who in turn was the mother of the cherished and renowned poet, José Gautier Benítez."

MARIANA BRACETI, THE GOLDEN ARM

THE Revolution of Lares, a brief and unsuccessful but fiery patriotic outbreak in a mountain town of Puerto Rico, has as its heroine Mariana Braceti, "the Golden Arm" as she is known in the tales and songs of the countryside. Three hundred and eighty Puerto Rican patriots took possession of Lares and proclaimed the Republic of Puerto Rico on September 23, 1868. "Mariana Braceti was called the Golden Arm," Angela Negrón Muñoz tells us in her *Biographical Sketches of Puerto Rican Women*, "because of the energy and ability she displayed throughout preparations for the uprising at Lares, during the uprising itself, and in its lengthening chain of consequences." When the secret Revolutionary Junta was formed on February 24, 1868,



Mariana Bracetti became one of its leading spirits, together with her husband, Miguel Rojas, and his brother, Manuel Rojas, the revolutionary leader. She embroidered the Revolutionary banner with her own hands, and was active in rousing the public conscience. The Revolution failed, and its Golden Arm was imprisoned, as were her comrades. A child was born dead to her during this imprisonment. "For her love of justice, for the iron cast of her character, for the courage with which she upheld her republican ideals in

an epoch when it was a crime to think," concludes Angela Negrón, "the life of Mariana Bracetti is stamped unforgettably upon our history. During those dark days in prison, she emblazoned aloft in one of the most glorious chapters of that history, a woman's place in the struggle for freedom and country." She died at an advanced age, in the little town of Añasco. In the plaza of Lares, on the shaft commemorating the Revolution, is sculptured the dauntless feminist figure of Mariana Bracetti, forever lifting her patriotic banner toward the tropical sky.

LOLA RODRÍGUEZ DE TIÓ (1843 - 1924)

BORN in San Germán, Puerto Rico, September 11, 1843. Died in Habana, Cuba, November 10, 1924. Lola Rodríguez de Tió is justly claimed as daughter by both Puerto Rico and Cuba. She herself declared in one of her most popular quatrains that "Cuba and Puerto Rico are the two wings of one bird." Born in San Germán, second oldest Puerto Rican town, in 1843, Lola Rodríguez attained early renown for the pure singing quality of her lyrics. She married Don Bonocio Tió, writer and patriot, and their home in Mayagüez became a center both of poetry and of patriotic revolt against the injustices of some of the Spanish Governors. During this period, Lola Tió wrote her famous *Hymn to Borin-*

quen, Borinquen being the Indian name of the island, which has since been popularly adopted as the national song of Puerto Rico. When in 1887 a group of her fellow patriots were under sentence of death in Morro Castle, Lola Tió was one of the prime agents in appealing to the central government in Spain against the sentence pronounced by the Governor of the Island; and in obtaining their release. Each of the patriot group acknowledged her deed in burning words of affection and admiration. "Our beloved



island does not so much need men as more women like you, incomparable Lola!" wrote one of the patriot prisoners, Don Ramón Marín. It is told of her that while she was interviewing officials, rousing public spirit, demanding on every occasion the release of the patriots, a friend cautioned her, "Lola, be prudent!" "The more we are enslaved, the more need for being brave!" she retorted. She and her husband were exiled to Cuba in 1889, and Havana, her second home, became no less dear to her than the first. She was exiled again, from Cuba, for her revolutionary activities in 1895. When, with independence, she returned to Cuba, she was elected a member of the National Academy of Arts and Letters. *I am a stranger in no land*, she wrote:

*I am no foreigner anywhere,
Roof and shelter I always find
In arching sky and sunny air;
My heart another heart as kind
Will meet wherever I may fare:
My country in my soul I bear.*

In the United States; in Venezuela; wherever exile took her and her husband; Lola Tió wrote her ardent lyrics; and when the Republic was established in Cuba, she devoted herself to long

years of labor for its civic betterment and in particular to enlarging the opportunities of women. Of her poetry, the great Spanish critic, Menéndez y Pelayo, said, in the first volume of his monumental *Historia de la Poesía Hispanoamericana*, "The country which at the present time is honored with the sure and delicate inspiration of the author of *La Vuelta del Pastor*, has a right to be judged at its real worth: Puerto Rico, the Antilles, America itself, have honor in being the birthplace of this gifted poet, Lola Rodríguez de Tió." Her works include *Mi Libro de Cuba*, *Mis Cantares*, and *Claros y Nieblas*—*My Book of Cuba*, *My Songs* and *Lights and Shadows*, respectively. *Mis Cantares* was the first published volume of verse by a Puerto Rican woman poet. Her death, in 1924, was the occasion of a demonstration of popular love and grief in the two islands to which she had dedicated her life and her art.

CARLOTA MATIENZO (1881 - 1926)



BORN in Barcelona, Spain, June 14, 1881. Died in Flushing, Long Island, July 3, 1926. Carlota Matienzo y Román, although she happened to be born in Spain and to die in Long Island, was daughter of a family in many ways illustrious in Puerto Rican history. She was one of those great teachers whose ideals persist, take root, and bear fruit, long after all immediate personal influence has passed away. Carlota Matienzo was graduated from the University of Puerto Rico in 1907, later continuing her studies in Columbia

University in New York; and she dedicated to the rejuvenation and enlargement of the insular system of public schools her rare intellectual and administrative gifts, along with the fructifying force of a rich, winning and noble personality. Her fame as a teacher spread rapidly, far beyond the borders of her own country; but,

except for a period of several years on the faculty of Vassar and of Columbia University, she steadfastly refused, in order to devote herself to educational problems at home, the offers of professional advancement that came to her from Venezuela, Nicaragua, Mexico, and the United States. She was a true feminist, and supported ardently the principle of equal rights for women. She helped notably in the struggle to obtain votes for women in Puerto Rico, but died before success crowned the suffrage endeavor in 1932. With her untimely death in 1926, Puerto Rico lost one of its most devoted and constructive citizens. Acceding to the petition of the Puerto Rican Association of Women Suffragists, Carlota Matienzo's Alma Mater, the University of Puerto Rico, bestowed her name in 1927 upon the beautiful Hall for Women Students, the Carlota Matienzo Residence, unique in Hispanic America, one of the most imposing of the University buildings. The name of Carlota Matienzo is also commemorated in the Carlota Matienzo Prize, awarded every year to the member of the graduating class of the College of Education of the University who shows most aptitude for teaching and highest endowment of those qualities of heart and mind which flowered so richly in Carlota Matienzo herself.

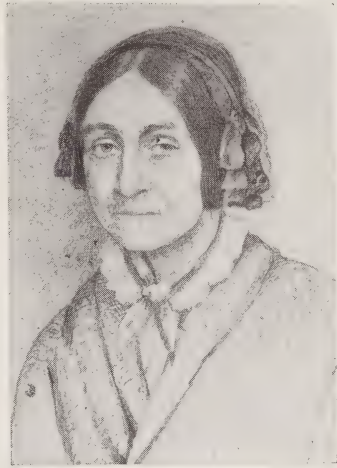


Roumania

Selected by GEORGE BONCESCO, *Financial Counsellor*

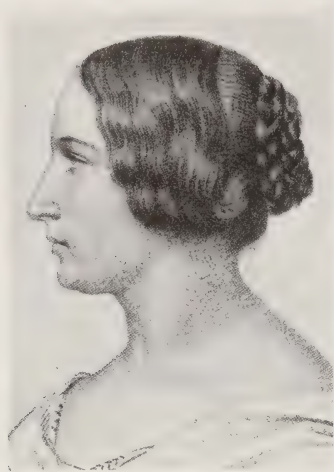
ZINCA GOLESCU (1790 - 1878)

THE wife of Constantin Golescu, high court official of the Roumanian Principality of Wallachia. She belonged to a family noted for its patriotism, her husband, as well as her four sons, having played an important role in Roumanian affairs. In 1848 she used all her means to help the political movement of that time, sacrificing her wealth to further the triumph of the political idea of her country. Her home in Bucharest was the meeting place of cabinet ministers and members of parliament and other high persons in the political life of the capital. In 1866, when she was seventy-six years old, she received the visit of the young Prince Carol of Hohenzollern, just chosen to rule over the United Roumanian Principalities. She lived long enough to be a witness to the Roumanian Independence War of 1877.



DORA D' ISTRIA (1829 - 1888)

PEN name of Elena Chica, daughter of Mihail Ghica, governor of one of the Roumanian provinces. She was born in Bucharest and died in Florence. She studied in Germany and Italy. At the age of twenty, she married the Russian prince Koltzoff-Massalsky and went to live in Russia for some time at the Imperial Court in St. Petersburg. Being a woman of liberal ideas, she had no sympathy for the autocratic regime in Russia. This,



coupled with her declining health, due to the climate, forced her to go to Switzerland, where she lived in retreat. She spoke nine languages fluently. She travelled extensively in Europe as well as in America. She travelled throughout Greece alone on horseback, searching for old monuments and inscriptions, and, due to her deep knowledge of Greek civilization, she was received as a member in the Institute of Athens. She was well known by Emperor Frederick William of Germany and by Garibaldi. Her pub-

lished books number thirty. She wrote interesting studies on the folklore of the Roumanian people, of the Albanians, Serbians, Bulgarians and Greeks. These works have been translated in many languages. Her books are written only in the Italian, French and Greek languages. Among her books are the following: *The Monastical Life in the Oriental Church*; *Roumania and Greek Orthodox Church*; *Selected Works of Roumanian Writers*; *The Greek Nationality According to Historians* and also a study on women, entitled, *Des Femmes par une Femme*.

CARMEN SYLVA (1843 - 1916)

PEN name of Queen Elisabeth of Roumania. She was a German princess of the House of Wied. On November 15, 1869, she was married to Carol I, then ruling prince of Roumania, later the first king of the country. She became endeared to the Roumanian people through her devotion, during the Independence War of 1877, to the Roumanian cause when she took care of the wounded and rendered great service towards helping the Roumanian Army. As a writer she showed great love and admiration for the heroic past of her adopted country, which she used as a subject in her literary works. She encouraged the Roumanian writers and artists by giving all the assistance within her power. She directed

attention to the beauty of the Roumanian national costume and established many societies for its preservation and encouraged its use in Roumania.



VERONICA MICLĂ (1850 - —)

SHE was born in Transylvania. Her father played an important role in the Revolution of 1848, fighting for the freedom of the Roumanian people from the Hungarian yoke. With blue eyes, golden hair and delicate figure, she became the inspiration of the greatest Roumanian poet, Mihail Eminescu, whom she met while on a trip in Vienna in 1874. She inspired many of his more celebrated poems. She, herself, was a writer of note, beginning her literary career while in school. She wrote both in prose and in verse, and her works were published after her death, in one volume, entitled *Love and Poetry*.



IULIA HASDEU (1869 - 1888)



SHE was born in Bucharest and as a child showed proof of her talent. At the age of two and a half she knew how to read; when she was eight years old, she spoke fluent French, German and English, and was already through the first four grades. At eleven, she graduated from the college in Bucharest, obtaining first prize, and, at the same time, she graduated from the music conservatory. At Paris, in 1886, she obtained, with honors, the degrees of bachelor of law and philosophy at the Sorbonne. She

registered, then, as a student in the school of Arts and other departments of the University in Paris, taking courses also in painting and musical composition. She was also a good orator, giving two lectures at the Sorbonne. Her works are written in the French language. Her father, B. P. Hasden, a famous philologist, gathered together her writings, in three volumes, *Bourgeois d'Avril* (poems), *Chevaleries* (tales), and *Theatre*.

Russia

Selected by S. UGHET, Russian Financial Attaché

SAINT OLGA (892 - 971)

PRINCESS of Kiev; born of the best family in Plescow, she became the wife of Igor, the second monarch of Russia, to whom she bore one son, Swetoslaw. She was the first woman of note in Russian history. Igor being murdered by the Drewenses, Olga revenged his death. According to the ancient Russian chronicles, she ruled over her country with firmness and wisdom. Her greatest claim to fame, however, was her conversion to Christianity in 957. This paved the way for the general conversion of the Russian people some thirty years later. She died at Pereslaw, in the eightieth year of her age, fourteen years after her baptism.



CATHERINE II (1729 - 1796)

EMPRESS of Russia; the most famous of all the women that ever occupied the Russian throne. Although of German origin, Catherine identified herself, completely, with the country over which she was destined to rule, and became representative of one of the most brilliant periods in Russian history. She is known, not only for her successful diplomacy, but also for her patronage of arts and letters, promotion of education—that of girls in particular—and various measures in the field of social welfare. She founded schools, hospitals, and colonies. She promoted international intercourse; and sought to extend good un-



derstanding between her own and foreign courts. She began several canals; and erected arsenals, banks, and manufactories, besides founding numerous towns. She composed a code of legislative regulations, founded on the works of Montesquieu and other writers on jurisprudence. This composition gained her great and wide-spread renown. She also abolished the secret-inquisition chancery (a court which had exercised the most dreadful power) and the use of torture. And, during her reign of

thirty-four years, she avoided as much as possible capital punishment. Though often harassed by plots that were incessantly formed against her, she constantly occupied herself with the improvement and aggrandizement of her empire; and while the rumors of her indiscretions as a woman are generally accepted as true, nevertheless, her accomplishments as a sovereign eminently entitle her to the appellation of GREAT.

PRINCESS MARIA VOLKONSKY (1806 - 1863)

BORN Raevsky, her life is a touching and inspiring example of womanly love and devotion. At the age of nineteen she married Prince Serge Volkonsky, a general in the Russian Army, twenty years her senior. Soon afterwards her husband became involved in the political conspiracy of the so-called Decembrists, who wanted to establish a constitutional government in Russia. After the suppression of the movement, Prince Volkonsky was sentenced to hard labor in Siberia. In spite of tremendous opposition on the part of the authorities and of members of her own family, Princess Volkonsky decided to join her husband in Siberia. She gave up her brilliant social position and the life of comfort to which she had been used, undertook the perilous journey to Siberia, and for several decades shared with her hus-

band and his fellow prisoners all the hardships of their exile. She was one of the foremost ten or twelve Decembrist women who showed other Russian women high ideals, acute moral sense, and capacity for unrewarded self-sacrifice. She was glorified by the poet Nekrasov and others.



MARIE D. MENDELIEVA (1815 - —)

MOTHER of the world famous Russian chemist, Dmitri I. Mendeliev, her seventeenth son, she was yet able to inspire him through her home influence to become one of the most eminent scientists of the world. When her husband died, Madame Mendelieva continued the favorable home surroundings for independent education of her children in Tobolsk, Siberia, and later moved to Moscow and then to St. Petersburg where Mendeliev was sent to Teachers Institute. Shortly after he entered this school, Madame Mendelieva passed on, unable any longer to stand the strain of her difficult life.



SOPHIE KOVALEVSKY (1850 - 1891)



BORN Korvin-Krukovsky, she was one of the first Russian women to become famous as a scientist. She was a typical representative of that generation of Russian girls of the educated class which strove to attain emancipation and equality with men in various fields of intellectual and social work. After a hard struggle she succeeded in overcoming the many obstacles on her road and became internationally known as one of the leading mathematicians of her age. At the

time of her death she had occupied for only a comparatively short time the chair of higher mathematics in the University of Stockholm.

MARIE G. SAVINA (1854 - 1915)



DAUGHTER of the actor Podramenzova received her education in the Odyssa gymnasium. She began to play at 15 in Minsk, married Savine and toured the provinces. Though everywhere she had met with success, her great career began after P. M. Medevetieff had developed still further her talent. When she arrived in St. Petersburg at 20, her success was so great that the management of the Alexandra theatre gave her three plays. Her fame even grew abroad. Her distinct voice, pure diction, unusual sincerity, in

any rôle are the reasons for her success.

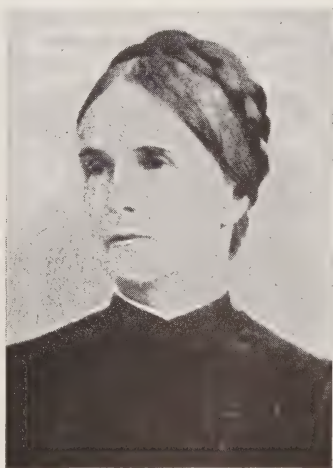
MADAME CATHERINE S. ZARUDNY-CAVOSS (1862 - 1917)

RENOWNED Russian artist, pupil of the painter P. P. Chistiakoff, who also produced other talented pupils such as Seroff and Wrubel. Madame Zarudny-Cavoss was the daughter of Senator S. J. Zarudny, one of the authors of the judicial reform in Russia in 1864, and member of the Commission for the liberation of peasants in 1861. Madame was especially famous for her portraits; the best known are those of the philosopher Vladimir Soloviev, the celebrated jurist Anatoli Koni, the popular actress Commisargovskiy, and the political leader Roditcheff. These portraits were greeted enthusiastically by the art critics. Her portrait of the historian Bestuzhev-Rumin was acquired by the Tretyakov Gallery in Moscow.



COUNTESS P. S. OUVAROFF (1870 - —)

A RENOWNED Russian archeologist, whose name is inseparable from the history of the Russian archeology of the last fifty years. She was president of the Moscow Archeological Society, author of the one hundred and seventy-four printed researches and articles on different problems of archeology, and honorary member of many Russian and foreign scientific institutions and societies, also a member of the Russian Academy of Sciences since 1895.



MIRRA A. LOKHVITSKY (1871 - —)



POETESS born in St. Petersburg on November 19, 1871; appeared on the Russian literary field in 1889. Her poetry was first printed in *Sever*, and thereafter her work was published in *Vsemirnaia Illustrazia*, *Severny Vestnik*, *Nedelia*, and in many other periodicals. The first volume of her poetry was issued in 1896, when she was accorded for her poetry, the Pushkin prize; the second volume appeared in 1898. A complete edition of her verses was published in 1900 in three volumes. Her extreme sensitivity, both to natural beauty and to lovers' sorrows, won her acclaim among cultured and uncultured alike.

ANNA PAVLOWA (1885 - 1931)

BORN in St. Petersburg, she studied at the Imperial Theatrical School, and as a student, performed before the Tsar of Russia and the whole Imperial family. Through the patronage of the Tsar the art of the Russian ballet had acquired at that time more of an international character than merely Russian. The best ballet masters, artists, and character dancers were imported from Italy, France, and other countries. In such an atmosphere of art and in the best European tradition, Pavlowa was brought up. In addition to her extraordinary technical knowledge and virtuosity, Pavlowa possessed genuine dramatic ability and a beautiful expressiveness of the whole body. After graduation Pavlowa went immediately on the stage, where she was admired by everyone. She danced for years with Michael Fokine, a fellow student and graduate of the Imperial Theatrical School, who composed many of the ballets, duets, and solo dances in which Pavlowa performed. One of her most famous dances—

The Dying Swan—which was symbolic of the new Russian ballet, represented the vital ideals of that art. It combined mastery with depth of feeling, and in her interpretation of this dance, Pavlowa plainly showed the whole world that the dance must not only direct itself to the human eye, but must pass through it and reach the heart and soul. Pavlowa was able, by movements of her body, to speak to the people of joys and sorrows, of the desire to live, and of the search for a better life. Pavlowa

died in Berlin in January, 1931. In her last hour she was still wrapped up in her beloved art of the dance. Her last words, whispered to her maid, were: "Prepare my Swan costume."



MADAME ZABELLA-VRUBEL

AN outstanding opera and concert singer of the late nineties and the beginning of the present century. Creator of many of the leading roles in the Rimsky-Korsakof's operas as well as in the operas of the other Russian composers. All her theatre costumes were made from the sketches of her husband, the celebrated Russian artist Mr. M. A. Vrubel.



MARIE BASHKIRTSEFF (1860 - 1884)



MARIE was a very talented daughter of a Russian noble family of means. She traveled much with her mother, to Nice, Rome, Baden, Switzerland, Paris. At the latter city, she remained the longest. She studied music and voice but through some throat trouble she was obliged to give it up. At a very early age she gave promise of a great intellect. When her teachers could not satisfactorily furnish the answer for her extraordinary questions, she thought time was wasted to study under their tutelage. After

she gave up the study of music and song she took up drawing and painting and left some very fine specimens of her exquisite art. But the outstanding accomplishment was her diary or journal started in her thirteenth year and faithfully kept up till within eleven days of her death. She was beautiful, charming, and had great culture, but the premonition of a short life haunted her throughout her career. She called her journal *The Transcript of a Woman's Life*. She intended to have it published after her death. She said: "To live, to suffer, to struggle, and at the end oblivion, oh, that is horrible." Her writings are sometimes a confession, at other times an elaborate criticism of something beautiful where she goes into minutest detail. Her visions and day dreams are romantic and fearful. But at all times she is honest, censuring herself more than she would anyone else. Woman's emancipation, party strife in politics, religion, the fine arts, beauty, fine clothes, commerce, nothing escapes her. But of all this it is self-culture that received the greatest attention. Ill and weak, she prepares her last picture for the Salon. One of her great teachers, Bastien Lepage, is dying and her last entry in her journal October 20-October 31, was: "The great soul is at rest."

Spain

Selected by LUIS PEREZ, *Chancellor*

MARIA DE MOLINA (1321)

QUEEN of Castille and of Leon, daughter of the Infante Don Alfonso de Leon, died in Valladolid on July 17, 1321. In 1282 she married her nephew Sancho, a son of Alfonso X "The Sage," for which reason he was excommunicated by Pope Martin IV, because of the relationship. The future king did not wince under the imposed penalty, on the contrary, he threatened to kill the messengers who carried the Pope's bull, and appealed the sentence to God, adding that he would also make appeal to the successor of



Martin IV and before the first Council held. At the same time he became unfriendly with his father, and though Maria tried to reconcile them, she was not able to bring reconciliation about. When Alfonso X "The Sage" died, Sancho and Maria were proclaimed Kings of Castille, and in December of the following year (1285) a son was born to them. Notwithstanding this, Maria was restless, because Lope de Haro was advising the king to separate from her, in order to marry one of his daughters, but Sancho paid no attention and ordered him to be killed. On the other hand, Maria was worthy of her husband's love and consideration, since she helped to govern the nation and even took the initiative in matters of great importance, especially with reference to legitimizing their marriage before the Pope and to the recognition of Sancho by France as King of Castille, which she finally obtained. When Sancho died, April 25, 1295, she became Queen Regent during the minority of her oldest son, who

was proclaimed king under the name of Fernando IV. It was no easy matter to have the young sovereign recognized, since many were the nobles who supported the Infantes de la Cerda. Besides, the Infante Don Juan, Sancho's brother, made himself to be proclaimed as King of Castille and Leon. At the same time, Don Diego de Haro seized Biscay, the Laras who had promised their support to the Queen Regent gathered a large army, which they used to their own benefit, with the funds that she had given them, and lastly, the Infante Don Enrique de Castilla made the situation worse, pretending to be Fernando's tutor and Governor-General of the kingdom. Civil war was near, as the people were divided, and when the Cortes held in Valladolid two months later appointed Don Enrique as Regent, the Queen declared that she accepted their decision in respect of Government, but that she was not disposed to cede to anyone the guardianship of her son. As was expected, civil war broke out, and those who were dissatisfied with the state of affairs in Castille, sought the aid of Aragon, Portugal and France, proclaiming as King of Leon the Infante Don Juan, and of Castille Don Alfonso de la Cerda. On this occasion the Queen demonstrated her qualities as a first-class stateswoman, taking advantage of the vulnerable spots of the enemy to ruin them, showing herself to be energetic when it best suited her and compromising when it was necessary. Besides, knowing the hate which the low classes had for the nobles, she sought their support making certain concessions to them, and thus found herself much stronger against the attacks of the nobility. Her foreign policy was not less wise, and by means of a double marriage she succeeded in separating the King of Portugal from her enemies. A short time later France withdrew from the scene, and was soon followed by Aragon, and Alfonso de la Cerda ended by surrendering, seeing that all his allies had abandoned him, including the nobles who had previously supported him so vigorously.

As she lived longer than her son Fernando IV, she became Regent once more during the minority of her grandson Alfonso XI; and on her death bed, she gathered all the nobles and governors of Valladolid and made them swear that they would not

deliver the King's person to anyone. In addition to her son Fernando, who married Doña Constanza of Portugal, she had by her marriage with Sancho other offspring, namely, Alfonso, Enrique, Pedro, Isabella, and Beatrice, who became the wife of the King of Portugal's son.

ISABELLA, OF CASTILE (1451 - 1504)

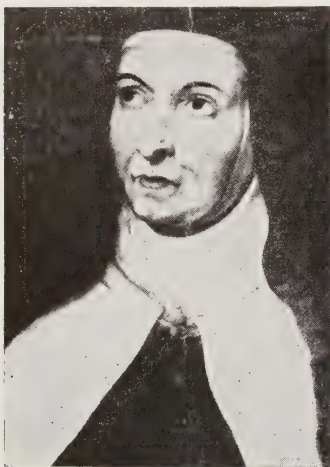
DAUGHTER of John II of Castile, by his second wife, Isabella of Portugal; descended, through both parents, from John of Gaunt, Duke of Lancaster. In 1469, married Ferdinand V, King of Aragon. When her brother died in 1474, Isabella ascended the throne of Castile, and thus the kingdoms of Aragon and Castile were united, and Ferdinand and Isabella assumed the royal title of Spain; thenceforth the fortunes of both kingdoms were inseparably united. They had five children; Isabella, who married Emmanuel



of Portugal; Juan, who died at the age of twenty; Juana, who married Philip, Archduke of Austria, and who was the mother of Emperor Charles V; Maria, who married Emmanuel after the death of her sister; and Catherine, wife of Henry VIII of England. Isabella always took part in state affairs; her signature accompanied that of Ferdinand. The conquest of Granada, the expulsion of the Moors from Spain, and the discovery of America, were due, in a very great measure, to her influence and hard work. She pawned her jewels, to help defray the expense of Columbus' venture across the sea. It has been said of Isabella that she had great pride, a severe character and unlimited ambition, but she was ever on the alert to promote the welfare of the kingdom. She established a strict administration of justice, and endeavored at all times, to keep public tranquility. The sincerity and strength of her religious convictions, however, more

than once, lead her into errors of state policy. History does not approve the fanaticism of the Spanish Inquisition and the wholesale proscription of the Jews; although all historians give credit to this great queen for her virtue, piety, learning, political wisdom and statesmanship.

ST. TERESA (1515 - 1582)



TERESA DE COPEDA was born at Avila, in Castile, Spain. In her childhood she manifested unusual spirituality. In her own account of her life, she records that as a child she often stood enraptured, repeating the momentous words, "Eternity, eternity, forever, forever." At eighteen, determined to become a Carmelite nun, and unable to obtain her father's consent, she ran away from home and entered the convent of the Incarnation at Avila. Her father then relented and made no further objection. Teresa was

inspired by St. Augustine's *Confessions*; it was mainly due to the influence of this famous book that she became one of the finest characters of the Catholic Church. Teresa was renowned as a monastic reformer, and as a master of spiritual life. She despised and challenged the apostolic precept which forbade women to teach. She endured persecution and intense suffering, but lived to see the establishment of seventeen Carmelite institutions in Spain and Portugal. Teresa was a valiant, capable woman; as life lengthened and the years brought heavy responsibilities, she did not become a grim visaged creature of forbidding personality; her natural sweetness was never marred; her sense of peace and ease of heart lightened her burdens, and encouraged her disciples; her ready wit and keen sense of humor made smooth the way and aided her, at times, when cold logic seemed to fail. Long after her death, her devout countrymen chose Teresa to

be the patron saint of the army; they believed that by her prayers, she could lead them to victories.

MARIE DE ABARCA (17th Century)

A SPANISH lady, distinguished herself, in the middle of the 17th century by the peculiar excellence of the portraits she painted. She was contemporary with Rubens and Velasquez, by whom she was much esteemed. The time of her death is unknown.



AGUSTINA SARAGOZA (1786-)

A BEAUTIFUL young woman of the lower class in the town of Saragossa, who attained almost unparalleled fame during the siege of that city by the French in 1808. A small group of officers and soldiers assembled at Saragossa, resolved to fight for their independence, and when the French arrived, the military and civilian defenders, under Palafox, prepared to defend their city to the last. Owners of olive groves and gardens dragged up their trees by the roots to build barricades. Women of all ranks formed into companies, to provision the soldiers and care for the wounded. A frightful explosion of a powder magazine occurred one night; it had been treacherously blown up by someone inside the gates and was the signal for attack by the French. The fighting was fiercest around the gate Portillo; when Agustina



arrived with food, not one man was alive. The guns were deserted but some distance away stood a group of men who still remained on duty. Agustina picked up a match from the hand of a dead gunner and fired off a six-and-twenty pounder and vowed she would not leave that gun until the end of the siege. Her splendid courage and brilliant example inspired the hesitant group and they rushed to her side to renew the battle. The many attacks against the gate Portillo were always repulsed, but with terrific

slaughter on both sides. Agustina remained at her post though the siege lasted fifty days. The French forced their way into the center of the city and fought the Spaniards from street to street, from house to house, from room to room. The dead lay in masses, pestilence raged, but the survivors fought on. Reinforcements finally arrived to help the gallant defenders—and the French retreated. Spain awarded Agustina a pension; also, she wore on the sleeve of her dress a small shield of honor, embroidered with the word “Zaragoza.” The undaunted courage of the Maid of Saragossa was a source of inspiration to Lord Byron; in the first canto of *Childe Harold* he refers to “the flying Gaul, foiled by a woman’s hand before a battered wall.”

FERNAM CABALLARO (1796 - 1877)

CECELIA DE FABER, whom it is convenient to call by her pseudonym, Fernam Caballaro was a writer of German origin on her father’s side; her mother was Spanish by birth but partly Irish by ancestry. Chance brought it about that Fernam was born in Switzerland while her parents were traveling. Much of her early training was acquired in Germany under French preceptors, and as a result she wrote French and German with the same facility as Spanish. Through her second marriage, which was with a promi-

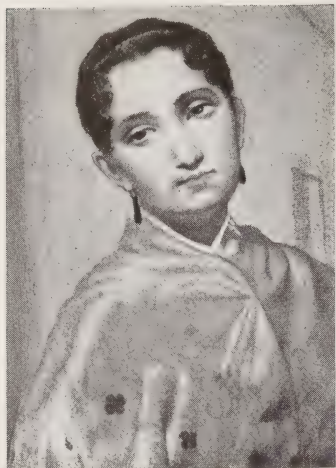
gent noble, the Marquis de Arco Hermosa, and through the notice accorded her writings, she acquired the favor of Queen Isabel II, who gave her protection in time of need. According to record, Washington Irving was one of her friends. She read to him one of her novels, the *Familia de Alvareda*, while it was still in manuscript, and published it because of his encouragement. Her first production of its kind and her greatest, the *Gaviota* (1848) has probably been more read by foreigners than any Spanish book



of the Century. It is still a favorite in the Spanish Peninsula, and it will probably continue to be read there, when much of what the Century produced will have been forgotten. Fernam Caballaro loved Spain, which was her first, her only inspiration. She loved the landscapes of Spain, the manners, past legends, and even the miseries which are not without grandeur. Her creations have not a shade of imitation, they are taken from the heart of National life. Fernam Caballaro died at a ripe old age in 1877.

ROSALIA DE CASTRO (1837 - 1885)

SHE enjoyed little fame during her lifetime, but criticism now proclaims her the greatest Spanish poet of her generation. She was the descendant of an illustrious family. She was a tragic soul of Galicia. An unhappy marriage gave a note of gloom to her writings. There have been very few of her early works preserved. Her writings were both in Castilian and Galician. Her wish at her last illness was that her unpublished manuscripts be destroyed. Her family followed her wishes and even prevented the reprinting of any of her previous editions. The most important of her works are *Cantares Gallegos* (1863) and *En las Orillas del Sar* (1884). Many of her novels and stories are of Gali-



cian life. Her writings are not artificial, it is this fact together with the simplicity of style that will insure the endurance of her poetry.

ARENAL CONCEPCION (1820 - 1893)



SPANISH publicist and social worker, born January 30, 1820, in El Ferrol, province of Coruña, Spain, and died in Vigo, province of Pontevedra, February 4, 1893. Her father was a lawyer who abandoned his career to take up arms during the Peninsular War. Her parents moved to Madrid when she was very young. She at this time demonstrated her passion for learning, reading every book that came to hand and becoming very proficient in the French and Italian languages which she learned by herself. She

married a distinguished lawyer and writer in 1847, collaborating with him in *Iberia*, the most important political publication of the time. Some time later her first work appeared, a novel

entitled *Historia de un Corazón*, which was followed by *Fábulas en Verso* (1851), both of which showed her to be a good observer of real life. When her husband died in 1855, she withdrew with her children to a small village in the province of Santander and later to her native Galicia. She always led a quiet life, giving all of her time to the unfortunate and writing her numerous works, many of which were translated into modern languages while she lived. She spent much time in social work, visiting the poor, the hospitals and prisons, organizing social welfare agencies, such as home assistance to the poor, the Ladies Board for visiting and teaching women in prison. She organized the Red Cross Society for the assistance of the wounded in the Carlist War, during which she was the head for five months of the Red Cross Hospital Unit in Miranda de Ebro. She also founded the association called *La Constructora Benéfica* with the purpose of building homes for laborers and the poorer classes. She was always carried by her love for the destitute, the prison inmates and the unfortunate. She was general inspector of women's prisons, a post she held in 1864 and later during the reign of Amadeo I and the first Spanish Republic. As a result she wrote many enlightening reports about prison life and her *Proyecto de Reglamento de Cárceles*, a project for prison reform which was never put into practice. In 1870, together with Antonio Guerola, she founded the review *La Voz de la Caridad*, devoted to prison and social welfare matters, in which she published nearly five hundred articles during the fourteen years of publication. In prison matters she was considered an authority throughout Europe. She sent many contributions to the Congresses for prison reform held in Stockholm, Rome and St. Petersburg, which were well received and for which she was congratulated. She was a talented woman, with truly exceptional endowments. The *Howard Association for Prison Reform* of London, when making her a corresponding member addresses her with "Sir" believing her to be a man. And true it is that her writings do not seem to be the work of a woman. She wrote in a marvelous style, very concise, energetic and elegant in its simplicity. In his *State Prisons*, Dr. Wines published in full the

report which she made to the Congress for prison reform held in Stockholm, praising her very highly and comparing her, on the strength of her arguments, to Jonathan Edwards. She wrote many books about many subjects, but mostly dealing with women and prison life and prison reform. She was truly a modern.

PARDO BAZAN (1852 - 1921)



SPANISH writer and novelist, only daughter of Count de Pardo Bazan. She was born September 16, 1852, in La Coruña, and was the descendant of an illustrious Gallegan family on both sides. She died in 1921. Educated early with the greatest care, her parents encouraged her literary vocation, very developed in the young girl. She read with great ease at the age of five or six, and at fourteen she had already read the Bible, the Illiad and Don Quixote, her favorite books. She finished her education in Madrid, and while

in college she composed verses, doing it secretly. She has written in the preface to her *Los Pazos de Ulloa*, one of her most important works: "Three important events in my life," the famous author writes, "followed each other very closely: I donned long dresses, I married, and the revolution of September, 1868 broke out. When my father was elected to the Cortes of 1869, we started to spend our winters in Madrid and our summers in Galicia." She had not as yet thought seriously of her literary career, which was to bring her so much fame. From the date of her marriage to D. Jose de Quiroga, she was spending her time between Madrid and Galicia. Possessing a culture so wide and unequal, she has confessed that in 1874 and 1875 she was not aware of the existence of Galdos and Pereda, two famous Spanish writers. In 1881 she published a book of poems, which were re-

printed in 1886. Shortly after giving birth to her first son in 1874, she published a critical work on the *Literary Works of Feijoo*, which she wrote in twenty days. She contributed regularly to Madrid reviews. She wrote *Pascual Lopez*, the autobiography of a medical student, which was published in 1879. This work was very well received. She published *Un Viaje de Novios* in 1881, with a preface in which she called for more Spanish character in the novels. *La Tribuna* (1883) follows very closely the naturalist school, which novel was translated into French. In 1882 she published *San Francisco de Asis*, a life of the saint; in 1883 *La Cuestion Palpitante*; in 1885 *El Cisne de Villamorta*, followed by *La Dama Joven*, in 1886 *Los Pazos de Ulloa*, her greatest work, following it with her *La Madre Naturaleza* in 1887, a sequel. From this year to 1890 she published six more volumes, and from 1891 to 1902 twelve more. She continued to produce until her death in 1921. Of her it has been said that she was the greatest novelist which Spain produced during the XIX Century.

LA CARMENCITA

SPANISH dancing has been made familiar to French and English audiences by several dancers of repute, among the best known is La Carmencita. The success of La Carmencita was primarily due to her free play of personality which the Spanish dance permits. Mr. John Sargent's picture, by which she will always be known to posterity, admirably displays the bold carriage, the somewhat defiant attitude, the suggestion of suppressed fire, which are characteristic of her type. As a dancer pure and simple she attained a wide reputation. Her manner was simple and unaffected. Without making any very strenuous efforts she glided



through a few simple movements that showed off to perfection her supple and well-proportioned figure. She achieved fame by her dancing, her character, her allure, and by the distinction of her exotic personality.

Sweden

Selected by Mr. W. BOSTROM, Minister

BIRGITTA, CALLED ST. BIRGITTA (1303 - 1373)

BIRGITTA. She was born in Finstad, Uppland (north of Stockholm). Her parents were Judge Birger Persson of Finstad, an important noble of the time, and his wife, Ingeborg Bengtsdotter, daughter of Bengt of the Folkunga dynasty, Judge of Östergötland. The child received an exceptionally careful education for that time. As early as the age of seven she had her first vision. At the age of twelve or thirteen she was, for political reasons, married to young Ulf Gudmarsson, who later became Judge of Öster-



götland. Birgitta had chosen as her father-confessor and teacher in religion the canon in Linköping, magister Mattias, Sweden's most eminent divine of the time. Among the savants and religious men whom she gathered around her was Nicolaus Hermanni and the assistant prior Petrus of Alvastra and his namesake Petrus of Skänninge. The two last mentioned wrote down her revelations and also composed the first biography of Birgitta. In 1335, Birgitta was called to the court, where she allied herself with the aristocratic opposition. In 1341-1343 she and her husband made a pilgrimage to Santiago de Compostella, and on the journey Birgitta familiarized herself with the important questions of the day. The death of her husband in 1344 had a decisive influence on Birgitta's future. From that time are dated her real revelations, through which God called her to be his mouthpiece among mankind. Her visions became frequent, and, after awak-

ening, she wrote down her revelations or dictated them to her father-confessor, who translated them into Latin. She gave utterance to passionate attacks against the court life, tried to mediate between England and France and also tried to bring the Pope back to Rome. She was inspired to found a new religious order and, in 1346, King Magnus gave the royal demesne of Vadstena and several other estates to the new convent. She obtained from the Pope, Urban V, a Papal Bull by which he gave her the right to found a monastery and a nunnery and to use her own rules as secondary to the Rules of the Order of Augustinus. She made a longed-for journey to the Holy Land in 1372. In 1373 she died in Rome on July 23. Her remains were brought to Vadstena and she was declared a Saint by Pope Boniface IX in 1391. Her books, among them *Revelations*, *Revelationes Extravagantes*, the rules *Regula S. Salvatoris* and the so-called *Quatuor Orationes* have been translated into most of the European languages.

CHRISTINA, QUEEN OF SWEDEN (1626 - 1689)



SHE was born in Stockholm, the only child of King Gustavus Adolphus. At the age of six she became Queen of Sweden upon the death of her father in the battle of Lützen in 1632. Her mother, Maria Eleonora of Brandenburg, was considered unfit, because of her hysterical nature, to conduct the education of her daughter, and the government entrusted this task to the Countess Palatine Katarina, an aunt of Christina. Supervision of her studies was exercised by the court chaplain, Johannes Matthiae

Gothus. At mature age she had mastered seven foreign languages and was versed in theology and philosophy. Axel Oxenstierna, the great Swedish chancellor of the period, initiated her into the study of politics, and at the early age of sixteen she began to

attend the Councils of State. Included in her education were physical training, riding, hunting and similar sports. For womanly pursuits she had little taste. While intellectually a true daughter of her father, she had evidently inherited her mother's character and disposition, as she revealed early a capricious, willful and hard nature. When, at the age of eighteen, she took over the reins of Government, being headstrong and masterful, she soon threw off the control of the Chancellor. For the social problems of her time, for the increasing hostility between the nobility and the unprivileged classes, she was not able to furnish a solution. For matrimony the Queen showed no inclination. So the plans of the Government that she should marry her cousin, Karl Gustaf, of the Pfalz-Zweibrücken dynasty, failed. In order to settle the question of the succession, she forced the Riksdag and the Government to acknowledge her cousin as successor in 1650. After that time her political interest declined, and science, literature and art became the center of her attention. She invited to the court several foreign scholars, among them the famous philosopher, Carthesius. Christina had never been a Lutheran. Through the influence of this scholar, she turned toward Catholicism. As her convictions ripened, it became evident to her that a change of faith would necessitate her abdication. The definite step was taken on June 6, 1654. In Innsbruck, in 1655, she was officially converted to the Catholic religion and in December of the same year made her solemn entry into Rome, where she adopted the name of Alexandra, after the new Pope, thereafter signing herself Christina Alexandra. Politics now occupied the greater part of her interest. She went to Sweden to guard her interests after the death of the King, Karl Gustaf X. Her claim to the succession was, however, denied by the Swedish Government. In 1667, she was subjected to severe restrictions in the exercise of her religion, and she decided to leave the country immediately and forever. During a stay in Hamburg she made vain efforts to gain the Polish crown after the abdication of Johan Kasimir. In 1668, she returned to Rome, where she resided in the Palazzo Riario (now Palazzo Corsini) until her death. A stabilizing influence on her life, in general, was exercised by Cardinal Decio Azzolino. Christina had become ac-

quainted with him on her first visit in Rome. He was, as far as it is possible to judge, the only man she ever loved; letters to him throw a remarkable light on her personality. The Queen's collection of literature and art was most excellent. She was a patron of art and science and in 1674 founded the Accademia Reale in Rome (later reestablished as the Accademia degli Arcadi), which had as its aim the purification of the Italian language and the refinement of art. She also edited some literary works. In her later years the Cardinal Azzolino was her only friend; her cold, egoistic, and one-sidedly intellectual nature had created a repellent barrier around her.

HEDVIG CHARLOTTA NORDENFLYCHT (1718 - 1763)



SHE is the first Swedish woman poet of national importance. From her childhood she was fond of reading but had little interest in womanly occupations. Although intellectual work was not customary for women of the time, she learned a little German and Latin. A young mechanical engineer, deeply interested in literature and in the philosophical problems of the time, became her friend and guide in her studies, along the practical lines of moral stoicism. According to the desire expressed by her

father on his deathbed, she married the engineer when she was only sixteen years old and against her own wishes. Among the poems inspired by the decease of her husband, three years later, may be mentioned *Floës Longing* (*Floës Saknad*). One year later, a priest, named Jacob Fabricius, became her teacher in French and with him she vied in writing moral-religious poems. They were married in 1741, but less than a year afterward, the poetess again became a widow and, unhappy in her afflictions, settled in the neighborhood of Lidingö, near Stockholm. Her

poetry now acquired a strain of deep sentiment. Under the title *The Mourning Turtle-Dove*, she published some poems, a personal expression of her grief, which attracted great attention. From 1744-1750, she published her poems in the form of "Year-books" in several editions, called *Womanly Thoughts of a Shepherdess of the North*, the first examples of a naturalism which flourished later among her followers. From 1753, when the society of "Thought-builders" was founded, of which she became the center, a new period of important authorship began. In 1753-1755 she published three collections, called *Our Experiments*, containing a number of lyric poems; and in 1759 and 1762, *Literary Works*, among which are poems of still greater value. In these she marks a new tendency in Swedish poetry, hailing the great works of Montesquieu, Voltaire and Pope. She also participated in the disputes arising from the theories of Rousseau. Her lyrical poems, *Solitude* and *Peace*, remain the best products of her pen. The later years of her life were troubled by new afflictions. The death of a friend and relative, in 1757, brought her much suffering and an unhappy affection for a young author caused a crisis. A few months later she died.

ANNA MARIA LENNGREN (1755 - 1817)

THIS Swedish woman, who won literary fame, was born in Uppsala. She was the daughter of a professor Malmgren. From her father she received a thorough education in the Classics; she even helped him correct the Latin papers of his students. Her literary interest developed early. Her first poem of major importance, *Tékonseljen (The Tea Council)*, was published in 1775 and showed strongly the influence of the Swedish author Dalin. It was of interest not only for its literary merits but as an expression of the author's views on the social position of women. The poem may be regarded as a forerunner of the feminist literature of our day, as it pleads in a satirical way for the right of women to cultivate intellectual interests. The same theme inspired an introduction, written by Lenngren, to her translation of *Lucie* by Grétry, published in 1776. From 1776 to 1779 she gave her attention to translations, among them a translation from



Ovidius. In 1780 she married Karl Peter Lenngren, who held a position on the Board of Trade, and issued a daily paper in co-partnership with the famous author Kellgren. This brought an interruption for a time in her literary activities. During the first twelve years of her marriage she published only about eighty poems. She then appeared, once more, as one of the leading authors of the day; the character of her poetry, however, had changed greatly. The years 1795 to 1800 mark the height of her literary

career. With the beginning of the new century her production practically ceased, and tragedies within her family threw a deep shadow over the last years of her life. Her poetry was greatly admired and loved by her contemporaries, as it still is by Swedes of today, because of its clear and simple form and its realistic, sometimes idyllic, sometimes satirical, trend. Among her best known poems are the following: *Källan* (*The Spring*), *Porträtterna* (*The Portraits*), *Slottet och kajan* (*Castle and Cottage*), *Grevinnans besök* (*The Countess' Visit*), *Pojkarna* (*The Boys*), *Lycksaligheten* (*Happiness*) and *Min salig hustru* (*My Blessed Wife*).

FREDRIKA BREMER (1801 - 1865)

SHE was the pioneer of the Swedish movement for women's rights. She was born at Åbo, Finland, where her grandfather had moved from Sweden; he was the original founder of the Finnish foreign trade. His son, Fredrika Bremer's father, went to Sweden in 1804, where he purchased the austere manor "Årsta," in the neighborhood of Stockholm. This mansion, dating from the seventeenth century, with its heavy walls, lofty rooms and classic French gardens, formed a sharp contrast to the child's nature; Fredrika Bremer did not fit into the frame

of such formal environment; she was a stranger among her brothers and sisters. Meanwhile she was brought up under severe discipline, along the conventional lines of education for girls of her class at that period. She was never the object of parental love, and was oppressed by the rigorous methods of education and the shallowness of society life. Three winters spent alone, however, at Årsta, during the years 1826-1828, brought some relief, and in her work for charity among the poor she found some liberation



from the restraint placed upon her energies. From this work she also received her inspiration to produce literature of an epochal character. In 1828 an anonymous little book called *Pictures of Daily Life* was released and in 1830 a new book of greater significance was presented to the public. The Royal Swedish Academy awarded its small gold medal to the unknown author. A third production, a sequel to the others, completed the series and made it clear to the public that in this writer Sweden had a really great author. Her delicate humor and realism, as well as the soulful and natural tone of her language, had given Swedish literature a masterpiece. With her unexpected success and the death of her father she found herself more free to live her own life. An English friend, Frances Lewin, initiated her into the Bentham philosophy, and from 1831 to 1833 she applied herself to this study. Being troubled in mind, she transmitted a certain weakness into her literary productions of that period. From 1835 some restful and happy years followed. Among her best works of this time may be mentioned *The Neighbors* (*Grannarna*, 1837) and *The Home* (*Hemmet*, 1839). In Germany she had been received with enthusiasm, but in 1842 an English translation of *The Neighbors* made her known all over the world. Her books were translated into several languages and soon translations were made from the manuscripts, so that her books were

presented to the foreign public before the Swedish editions were published. The pre-Marxian socialistic theories caught her deep interest as a groping attempt to establish a "Kingdom of God on earth." After a visit in Copenhagen in 1848 she went to the United States, where she remained for two years for the purpose of studying the country. Her fame brought her admission wherever she went. The experiences of her visit were recorded in a book called *The Homes of the New World* (*Hemmen i Nya Världen*, 1853-1854). Another book, *England in 1851* (*England om hösten år 1851*) contained, in addition to a study of England, a clear and fiery declaration of the program for women's emancipation. This program was received with skepticism. But the author's ardent soul did not rest. Her thoughts found expression in several books, such as *The H-Family*, *The Home* and *A Diary*. Later, she directed her efforts to create for women a sphere of activity in the social life (politics were a forbidden field for women according to the general opinion of the time). An association was formed for the purpose, and Fredrika Bremer became the leader. During the Crimean War she published, in the London Times, an appeal to all Christian women of the world to form a league to promote peace through social legislation, which was criticized as absurd and incapable of practical realization. Fredrika Bremer stands alone in attempting to establish a universal league of women with headquarters in Stockholm. The appeal and, later, a book, the *Hertha* (1856), were received in Sweden with sharp criticism, although this romance is the best of her works. In it she describes the tragic battle of a young woman against the state of inferiority in which law and custom have bound her. Having at first sought her own release, Fredrika Bremer was now ready to fight for the liberation of womankind. After 1856, she again traveled abroad, visiting, among other countries, Switzerland, Belgium, France, Italy, Germany and Palestine. After four busy years she settled at Årsta to rest from her labors, and there she died. Periods of her life were: 1. Early days of confinement till her father's death. 2. Her philosophy as worked out both in solitude and under competent guidance with resulting novels. 3. Her concentrated effort to work for the liberation of other women.

EMILIE HÖGQVIST (1812 - 1846)

THIS famous Swedish actress, born in Stockholm, was a pupil at the ballet of the Royal Opera of Stockholm in 1821, and until 1828, a member of the theatrical group of A. P. Berggren. She entered the Royal Dramatic Theatre of Stockholm as a pupil and, in 1831, was engaged there as an actress. She had great beauty. In 1834, she returned from Paris where she had studied at the Théâtre Français. In the field of light comedy, she celebrated triumphs and was especially successful in playing boys' roles; in tragedies she carried her parts with great charm, individuality and assurance. Miss Högqvist is known, not only as a great artist but also as a Swedish "Aspasia"; her Thursday-circles were considered the most delightful gatherings in the Swedish capital. In her private life she gave considerable aid in behalf of charity. Her last years were darkened by suffering, from which she sought relief at continental spas. Her last performance was given in 1845 in Stockholm. The following year she went to Ems and from there to Turin in Italy, where she died.



JENNY LIND (1820 - 1887)

THE famous Swedish singer, born in Stockholm, received her education at the Royal Theatre in Stockholm. Her first appearance in a leading role took place in 1838. In 1840 she was given the title of Court Singer. In 1841 she left for Paris to study under Manuel Garcia. Under his guidance she gained complete control of her beautiful soprano voice, rich in quality and high in range; every tone was "like a pearl," according to Lablache. In 1842 she became a candidate for the Concours de l'Opéra de Paris, but, owing to her independent character and foreign way of singing,



was not admitted. She afterwards visited Finland and Denmark, and was everywhere received with enthusiasm. While still in Paris, she had received an offer to appear in Germany, and in 1844 she sang in Berlin, taking the part of Vielka in the *Feldlager in Schlesien*, specially composed for her. In 1845 she returned to Stockholm for a short time and was received as a queen. The following year she won new successes all over Germany, where she became the centre of all musical interest. The same enthusiasm

greeted her in England and the United States, where she spent the years 1850-1852. Her income increased enormously, but she used a great part of her fortune for subscriptions to various benevolent funds. In 1852 she married the pianist Otto Goldschmidt, with whom she made a concert tour in Germany, the Netherlands, Great Britain and Ireland. She then settled near London, dividing her time between her family, charitable work and her musical activities. Jenny Lind was made a member of the Royal Swedish Academy of Music as early as 1840, and in 1876 she was elected to the Royal Academy of Arts. She was buried in Westminster Abbey, where a memorial tablet was erected to her honor in 1894.

ANNA RETZIUS (1841 - 1924)

SHE was born in Stockholm, the daughter of L. J. Hierta, a well-known Swedish lawyer and politician; she inherited from her father a great interest in questions of education and social work. She took an active and beneficent part in the Feminist Movement and in charitable work. She received her elementary education at home, except for a year and a half spent in a German boarding school; at the age of sixteen she passed a three-year course at an educational institution for women, where she studied

the sciences—unusual for women of that time. In 1864 she founded a school (the Thursday-school) for women servants and for girls who had passed the elementary school. She worked also for the establishment of co-educational schools and was, later, the founder of the Palmgren's school. In 1882 she founded the first Swedish domestic science school for young working-women and for children at elementary schools. In 1886 she gave the suggestion for trade schools for children, which has played an important part in the development of children's welfare institutions in Sweden. In 1880 she founded the Museum of Hygiene. In 1892 she introduced the first metal-work school for boys of the elementary schools and founded several social welfare institutions. She has written an extensive work about *Trade Schools for Children*. She was the founder of the first Women's Union of Sweden.



KRISTINA NILSSON, COUNTESS DE CASA MIRANDA
(1843 - 1921)

THIS dramatic singer was born at Sjöabol in the province of Småland. When quite a child, she revealed a very beautiful soprano voice, and being the daughter of a poor crofter, she contributed to the support of her family by singing and playing the violin at fairs and at dancing parties. At the age of fourteen, through a barrister, Mr. F. Tornérhjelm, who had heard her sing, she was brought to a vocal teacher and artist, Miss Adelaide Valerius, and then to Franz Berwald in Stockholm. In 1860 she gave some public concerts in Stockholm and Uppsala. With the help of Mr. Tornérhjelm and, later, of His Majesty King Karl XV, she went to Paris to study for four years as a disciple of Masset, Wattel, and Delle Sedie. In 1864, she made her debut as



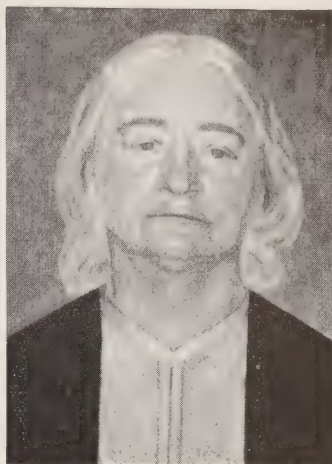
Violetta in the Théâtre Lyrique, singing later in London, and again at the Grand Opera at Paris in the role of Ophelia in *Hamlet* by Thomas. Her execution was called a poetic dream in which the vision of the author was fully realized. In 1870-71 under the leadership of Strakosh she made a glorious journey to the United States, and then went back to Paris and London. In 1872 she married the French banker, A. Roussand (who died in 1882). During the winter of 1872-73 she visited Petersburg and Mos-

cow; in 1873-74, the United States; and in 1876-77, Germany and Austria. She visited Sweden several times. In 1887 she married the Spanish rentier, don Angel-Ramon Maria Vallejo y Miranda, Count of Casa Miranda (who died in 1902) and accompanied him to Spain. In 1888 she bade farewell to the public in a concert in Albert Hall in London. Her voice was flute-like and possessed wide range, with strong tones in the lower scale; her intonation was absolutely true. Her interpretation of different dramatic roles was ingenious, but her characterizations seemed to be the creation more of a sharply calculating intellect than that of a warm and intuitive imagination, though she made a splendid and an ardent impression on her audience. She was a member of the Royal Academy of Music in Stockholm.

ELLEN KEY (1849 - 1926)

THIS celebrated thinker and author was the daughter of a well-known Swedish liberal politician and inherited from her father a liberal mind. From 1880 she was a teacher at a school in Stockholm and, from 1893, a lecturer in history and literary history. From 1900 she devoted herself entirely to writing. In 1910 she bought the country-house "Strand" at Lake Vättern, where she resided for the rest of her life. She came into the public eye

in 1889 through her lectures on *Thoughts about How Reactions Ensur* and *The Freedom of Speech and of the Press*. In these lectures she fought against certain verdicts by which Hjalmar Branting (Swedish socialist and politician) had been sentenced for blasphemy, and against certain proceedings against the Board of the Society of Verdandi for a lecture on morality. She wrote essays on Ernst Ahlgren (pseudonym for Victoria Benedictsson), on Sonja Kovalevski in 1892, and Anne Charlotte Leffler in 1893 (published in German in 1908 as *Drei Frauen-Schicksale*). Her excellent study on C. J. L. Almquist, "The Modern Poet of Sweden," which contributed to the revival of interest for this author, the warm and graphic essays on Elizabeth and Robert Browning and on Goethe in *Human Beings (Människor)*, her monograph *Rakel Varnhagen* (translated into English in 1913), and other works, were a continuation of her efforts in this direction. *Women's Energy in the Abuse*, 1894 (translated into German in 1898) and *Natural Spheres of Activity for Women (Naturliga Arbetsområden för Kvinnan)* caused a series of comments, to which Ellen Key replied in the treatise *Feminine Psychology and Logic (Kvinnlig psykologi och logik)*. She approved the ultimate aims of the feminists but laid stress on the fact that the reforms were to be considered, only, as a means for women to fulfill their work as women, and not as an effort to gain equality with men. She emphasized woman's motherly and erotic nature, which at this time of the feminist movement was put into the background. Thus she helped to give the movement for woman's rights a broader and sounder basis in Sweden and abroad. She set forth her ideas in a book, called *Woman's Rights (Kvinnofrågan)*—translated into German and English in 1909. Her views on pedagogy were unfolded in the *Children's Century (Barnens Århundrade)*, Vols. 1 and 2 translated into English and several other



languages in 1900. In essays entitled *Thoughts (Tankebilder)*, Vols. 1 and 2, and *Life Principles (Lifslinjer)*, Vols. 1-3, she gave her philosophy of life. She believed in the ability of men to rise by their own will power. Her optimism has a trait of religious sincerity and the certainty of faith. In *Life Principles* she revealed her views on love and marriage. Marriage, she says, is sanctioned by mutual affection. She considered that sufficient reason for divorce existed in the desire for divorce by one of the contracting parties. She emphasized, however, that life-long monogamy was the noblest and happiest form of the love-life. In Sweden these theories were, at first, very much opposed. Her books, however, had an enormous influence in Sweden and abroad. The decade before the great war witnessed the height of her glory, for the clouds of the World War over-shadowed her influence abroad. The decrease of her fame was due, partly to her frank utterance of neutrality, but essentially, to the fact that the war, apparently, defeated her optimistic philosophy of life. Until her death she defended untiringly the ideals of humanity and love.

Switzerland

Selected by Mr. PIERRE de SALIS, Attache, Legation of Switzerland
and Mr. EUGENE HILDEBRAND

MARIA SYBILLA MERIAN (1647 - 1717)

HER father was the famous etcher of Basle, Mathaus Merian. He died in her early youth, not without, however, having instilled in his small daughter a deep love for painting and drawing. She studied Latin and Abraham Mignon instructed her in painting and drawing flowers, butterflies and insects. In 1679, she published her first book, *The Caterpillar and its Flowerfood*. In 1683, the second book, *Erncarum Artus Alimentum et Paradoxa Metamorphosis* was published. Through it she made many friends among the intelligensia. In 1699, she travelled to Holland where she was furnished financial support for an expedition to South Africa for the purpose of studying the insects in Surninam. The Latin edition of the work (containing uncoloured copperplates) following this expedition is still highly regarded for its careful research and keen observation. Little else is known of the private life of Maria Merian as she kept no records nor diary.



HORTENSIA GUGELBERG VON MOOS (1659 - 1715)

SHE was the oldest daughter of Stadtvogt Gubert von Salis. Her maternal great-grandfather, Hans Luzi von Moos, was Ambassador for Switzerland to many countries. In 1682 she was married to Rudolf Gugelberg von Moos, a lieutenant in the French Service. Ten years later she was a widow. During her husband's



many absences and after his death, she was left to manage her own estates. This independent form of life brought with it many problems, which she tried to solve with the aid of her Bible. She was interested in medical research and corresponded with the eminent Prof. Schenchzer physician and naturalist in Zurich. She also corresponded with "Good Queen Anne," of England. She was a staunch worker for the emancipation of woman, for which her antagonists criticized her, quoting verses from the Bible.

Some of her writings published in 1696 contain interesting and scientific tracts of conversation, some humorous, some educational. She wrote on many and varied subjects, among others, the structure of the human body; disease, its cause and cure; the care and raising of children; tea, coffee, chocolate, and geology. Her useful, courageous and honourable life befriended her to many.

ANNA WASER (1679 - 1713)

ANNA WASER was born in Zurich, Switzerland, the daughter of Rudolph Waser, a man of considerable note and a member of the Council of the City of Zurich. She showed a lively interest in learning, approaching genius. When shown the picture of a flora of which she had finished a copy, Joseph Werner, an artist of Berne, caused her to study models and copy the best known pictures he could procure. She was then only thirteen years of age. She painted at first in oil, but later applied herself to miniatures. Her work procured for her the favor of most of the princes of Germany, and the Duke of Württemberg sent his own and his sisters' portraits for her to copy. She succeeded so well that her reputation was established in all Germany. The Margrave of Baden-Durlach was another patron. She received many com-

missions from the first personages in the Low Countries. She was prevailed upon by her father to devote most of her time to portrait painting, yet pastoral scenes were her favorite subjects. She displayed delicacy in taste, in invention and composition. In all her works she showed a fine genius and a good sense of coloring. And what is more, she seemed to know instinctively how to please her patrons as well as herself. This double obligation she considered as a requisite, for herself at least.



ANNA PESTALOZZI (1738 - 1815)

ANNA SCHULTHESS was born in Zürich. She was the only daughter; there were five sons. Her father was a merchant who traveled in his youth in Germany, Holland and France. The mother was the daughter of a military officer, as evidenced in her strict discipline in the household. Religion was practiced in the home, and the daughter had a good, practical schooling. She kept the books in order for her father. Through his connections she got a taste of travel. Johann Kaspar Bluntschli, a fine, cultured theological student, and a great patriot, was especially fitted to inspire Anna Schulthess with a love of humanity. Bluntschli also knew Heinrich Pestalozzi, the educational reformer and writer, whose educational methods are used today. A serious illness overtook young Bluntschli. At his death bed Anna met Heinrich Pestalozzi. Out of this meeting, grew a fine friendship and a great love. Anna's parents objected seriously. Anna's letters to Heinrich (1768—1770) have been published. Her clothes, her piano and her bank book were all she was allowed to take along when she married Pestalozzi and went to live with him and his



mother in Muellingen. The birth of their little son brought her parents to an understanding. The land that Pestalozzi bought with borrowed money was not paying. He took in about twenty orphans and started his school. In 1780 he was forced to give up the school. There is a well known picture of Pestalozzi, showing him surrounded by the poor emigrant orphans he took from Nidwalden in 1798. In heavenly pity, Pestalozzi and Anna cared for these forsaken, starved children, who had deteriorated into

mere animals because of their frightful experience during the French Revolution. With the new century, a new hope arrived for her husband; his educational ideas began to bring results. In her diary were joyful notations. Her only ambition was to see her husband succeed. Heinrich said he saw a sacred light in her eyes—the eternal, God-like spark of hope. In the spring of 1815, on Mrs. Pestalozzi's return to Castle Iferdon, from a visit to their former home, a festival welcome was accorded her. During that summer she worked incessantly with her husband, in the interest of his school. On the 11th day of December, after a few days illness, Anna Pestalozzi folded her industrious hands for the eternal rest.

ANGELICA KAUFFMANN (1741 - 1807)

MARIE ANNE ANGELICA CATHERINE KAUFFMANN was born in Coire, Switzerland, her father being a decorative painter who became the first teacher of his talented daughter. At the age of eleven years Angelica painted the portrait of the Bishop of Como. From Como the Kauffmanns went to Milan, where Angelica copied in the galleries and attracted the attention of the governor. She was also made much of by the Duchess of Modena, who sat for her portrait, and in whose court she learned

that ease and assurance in society which afterwards distinguished her. Angelica had a beautiful voice and great musical talent. She remained true to her artistic vocation, however, and at Florence she had a room set apart for her in the Uffizi gallery, in order that she might copy without being disturbed. In Rome she was received with enthusiasm. Here she met Lord and Lady Spencer and Lady Wentworth, afterwards her firm friends and patrons in England; and here, introduced by her master, Ræfel



Mengs, she made acquaintance with Winckelmann, the great Greek scholar and art critic, who was to exercise such influence over her imagination. Angelica was also a linguist; she spoke and expressed herself well in writing, in German, French, English and Italian. In 1766 Angelica went to London, where she had as instant a success as she had had in Rome. Here she met Sir Joshua Reynolds, who proved a kind friend and aided her in every way he could. He sat to her for his portrait, and he painted her own. She executed portraits of several members of the royal family, with whom she was a great favorite, and the marked kindness which they showed her, greatly increased her popularity. It is said that one of her rejected suitors was responsible for the tragedy of her unfortunate marriage, in 1767, to an adventurer who passed himself off as Count Frederick de Horn. Having arranged privately for a separation, Angelica began to work feverishly. In 1780, "Count de Horn" having died, she was persuaded to marry Antonio Zucchi, an engraver, and this marriage seems to have turned out happily. She went with Zucchi and her father to the Tyrol and then to Italy, where she was received with the greatest kindness by the Queen, who wished to retain her at the court. But Angelica longed for Rome, and she soon went, taking with her portraits of the King and Queen and of their seven children, as studies for a large picture. Here

she saw much of the poet Goethe. Angelica's success in Italy was great, and she received commissions as well as honors and gold medals from various of the courts of Europe. In 1807 her health began to decline, and she died in November of that year. She was honored by a splendid funeral under the direction of Canova; all the distinguished men in Rome followed and two of her pictures were carried in the procession. A year later her bust was placed in the Pantheon.

VALERIA BACHOFEN-MERIAN (1796 - 1856)



VALERIA BACHOFEN-MERIAN, descended from patrician stock and one of the finest and foremost families of Basel, Switzerland, was married in 1815 to Johann Jakob Bachofen, a rich silk merchant of the same city. A large estate (Rittergut) was the young couple's home and here they were happy beyond dreams, and were blessed with six children. The father's hobby was the collecting of rare specimens of painting and sculpture, but, like a good Swiss, he would not let this hobby interfere with his commercial enterprises. Valeria, the mother, was the queen of her household and her husband and children loved her with all their hearts. Her social position among the upper class of Basel was unchallenged. She became in due course of time internationally known as the mother of Johann Jakob Bachofen, who, as the eldest son of the family, bore his father's name. The mother's influence and inspiration changed the course of her son's life from business and the collecting of oil paintings to a college course, and she encouraged him to become a student at the University of Zurich, to take up the study of jurisprudence. He continued his studies in languages and law at Paris and London and received his doctor's degree in Göttingen. He often spoke of his

mother as his guiding genius and once wrote to her that he would talk about her loyalty and devotion to his last breath, and again, "You are the greatest and most stimulating thing in my entire life, my mother." Valeria Bachofen-Merian devoted the greater part of her motherly love to this illustrious son until his marriage at the age of forty. Among the numerous writings of this son the best known is *Mutterrecht*, a most profound study on the evolution of mothers' rights, which in its evolution led up to the woman's suffrage movement and the later assertion of women's rights at the present time. The mother, Valeria Bachofen-Merian, departed this life in the year 1856, a great Swiss mother of a great Swiss son. She was deeply mourned by every one who knew her and her memory will forever be honored as the inspiring light in the life, studies and accomplishments of her famous son.

HENRIETTA FELLER (1800 - 1868)

A NATIVE of Lousanne. Her family was one of the most respected, and gave her a good education. She married M. Feller, a man of wealth and a magistrate of the city. He surrounded her with every comfort, even luxury. This union was blessed with a little girl who received all the mother's attention. Illness struck the child. The malady was severe, the little girl succumbed. Soon the father followed her into the grave. The widow, grief-stricken, now began devoting her life to the good of others. In



1832 she joined two missionaries at Montreal, Canada. Among the lowly people she commenced instructing the Bible and the love of God to man. She suffered many trials, and losing all of her money through the hands of a supposedly honest man, she was driven out of Montreal to St. John by her many opposers. Here, too, she met with much opposition but money arrived from

her many friends in Switzerland, and again she began her good work. When the rebellion broke out she and her sixty pupils were driven to the United States. Order restored, the British authorities invited her return and she accepted. In 1836 she opened a small school in Grand Ligne. Through the endeavors of Reverend Mr. Gilman in 1837 she obtained funds for a larger mission house. In 1860 the institution had over three hundred pupils and a normal department, thirty young men were studying to be teachers. By Madame Feller's wisdom and perseverance, she overcame what seemed impossibilities and planted the most important educational and missionary establishment that the protestants had in British America.

JOHANNA SPYRI (1827 - 1901)



JOHANNA HEUSSER was born in Hirzel. Her father, Dr. Heusser, was a conscientious physician; her mother, a careful housewife of a bright and happy disposition. The town of Hirzel is lavishly enriched with nature's gifts. The inhabitants are simple and happy folk, whose children were the playmates of the young Heussers. Her early teaching was carefully guided, as both pastor and teacher were the friends of her family. After finishing the grammar grades, Johanna went to Zurich, hungry for knowledge,

filled with the ambition and energy to learn everything possible. In 1852 she was married to the Attorney Spyri. Three years later a son was born to them. The education and training of his brilliant mind were her constant attention. In the midst of his studies with a promising career before him, he sickened, suffered untold agonies of pain and died. In the same year her husband died, broken-hearted. The only aid in her great sorrow was the pursuit of a literary career. From her mother she had inherited

a poetic vein, and though she was now almost fifty years old, she began to write to still the great longing in her heart. Her knowledge of the people, of the folk, the middle-class citizen and the aristocrat, her thorough understanding of their joys and sorrows, her clear vision of their wishes and their faults, served her well in her stories that are spell-binding from cover to cover. The best known and exquisite is a tale called *Heidi*. This, translated, has traveled far and has brightened many hours for young and old.

DR. MARIE HEIM-VOGTLIN (1846 - 1916)

SHE was born in Zurich, her father was a clergyman and her mother a highly cultured woman of charming disposition. She attended a finishing school in Neuenburg. Shortly after her mother died and Marie with another sister took care of their home, which was now removed to Brugg. Here she found time and opportunity to study Latin, mathematics and natural science. She told her father of her desire to study medicine, and while he was willing, other relatives would not hear of it. The Press, the



voice of popular opinion, condemned it. The University of Zurich opened its doors to female students in 1867. The following year Marie applied for admission as the first Swiss female medical student. With her entered four other foreign women. In 1870, she passed the entrance examination; in 1873, the state examination. But with all her energy and courage, her diploma was not a license. She spent some time in study in Leipzig and in Dresden, where she became an assistant and wrote her thesis. In 1874, she returned to Zurich, where, at last, she received her license to practice as a physician. She was the first woman physician in Europe. In 1875 she was married to Professor Albert

Heim. After marriage she retained her practise, devoting herself chiefly to diseases of women and children. The work progressed so rapidly that in 1901 a hospital for Women and Children was opened. All members of the staff were women. Dr. Heim kept the supervision of the children's division under her personal control until her death.

HELENE VON MÜLINEN (1850 - 1924)



AN old aristocratic genealogy from Berne was her background; a strict and simple up-bringing, after old customs, her youth. She desired a college education, wished to study music professionally, but no, the family decided that no "blue stocking" was wanted. She studied Church History, and Theology and gave music lessons to children whose parents could not afford to pay. All this was not enough to still the longing to help humanity. In 1890 she met Mrs. Emma Piccyinska-Reichenbach, a medical student, and with her encouragement came the organization of the Swiss Women's Association and a new legislation easing the problem of motherhood. To fight for the oppressed and helpless, to establish equal rights, and to abolish the "double standard," this was the goal of Helene von Mülinen. She was a devout Christian, well-versed in the bible and in her talks she often reminded her audiences that even the New Testament allows more freedom for women than the Old. Her greatest accomplishment was the development of the Swiss Frauenbunde.

Under the Red Cross Emblem

Selected by EDNA L. FOLEY, B.L., R.N., Sc.D., Superintendent, Visiting Nurses Association. Through the courtesy of M. A. Nutting, R.N., permission was given to use quotations and pictures from her books.

FABIOLA (390 A. D.)

ONE of the most charming, and perhaps in her younger days one of the most worldly, of the group of Marcella who introduced the first example of monastic life in Rome, was Fabiola. She was one of the patrician Fabian family, had married a profligate husband, divorced him, and married a second time, again unhappily. The teachings of Christianity together with her own unhappy experience of life's disillusionments, led Fabiola to put all the ardor of animated, eager, and restless nature, into a life



of self-renunciation and service to others. She became a Christian and made a public confession, in expiation of her former life and second marriage, which she now regarded as a sin, according to the custom of that day. From this time on she lavished her fortune, which was large, and her boundless energy upon the poor and sick. In 390 A. D. she built the first general public hospital in Rome. St. Jerome's famous eulogy of Fabiola, after her death, relates the story of her life and works. There she gathered together all the sick from the highways and streets, and she nursed them herself. She dressed very modestly in the loose Roman robe, the style of her time.

RADEGUNDE (587 A. D.)



A PROMINENT figure in early nursing was Radegunde, a friend of Cesaria Junior, and one of the first women known to have ruled supreme over a French convent, for the community of Arles had been under the final authority of Caesarinus. Radegunde, from every point of view a notable and heroic figure, the daughter of a Thuringian King and a descendant of Theodoric, is described as a woman of forceful character and brilliant intellect. On her estate near Poitiers she founded a great settlement where the house of nuns numbered about two hundred. She had always been deeply interested in nursing. There she took care of patients with contagious diseases, washed them and waited on them and made them at home. Her biographer Fortunatus describes her nursing in this way, "She shrank from no disease not even leprosy." Radegunde kept up her interest in public affairs. She was a lover of peace, and often intervened as a peacemaker in the quarrels of rulers. She lived in her convent as a simple member, having placed another sister, Agnes, in charge as abbess; but, although she devoted herself incessantly to the most laborious duties, the whole community regarded her as the head and centre, and her death in 587, was bitterly mourned. The garb worn by Radegunde was of a beautiful black brocade material, made in a basque effect, she also wore a mantel of the same material, three maltese crosses adorned her clothes, one on the waist, a second, a smaller one, on the chest, and a third on her wrap.

HILDEGARDE (1098 - 1179)

MOST remarkable of all the women of the early centuries whose records have been preserved was Hildegard, called the "prophetess," the "Sibyl of the Rhine," whose chief importance from a less credulous modern standpoint was her unique position as a teacher of medicine. She was born in 1098, at Böckelheim Castle, near Krenznach of noble family, Hildegard was a delicate child of extraordinary mental qualities. In her eighth year she was brought by her parents to the Convent Disibodenberg, to be



reared by Yutta, a pious dame of birth. At the age of thirty Hildegard, became the head of the convent, a double one under the rule of an Abbot. Her mental force and distinction gave her a natural supremacy over all who came in contact with her. During her eighty-one years Hildegard became possessed of an amount and kind of knowledge which may well have seemed miraculous and was, in fact, so explained. This knowledge embraced medical science, nursing, and natural science. She was more conspicuous as a physician than as a nurse, though she combined the arts of both. Modern physicians have studied the scientific attainments of Hildegard with frank attention and serious interest. She wrote two medical books: one, the *Liber Simplicis Medicinæ* and the other the *Liber Compositæ Medicinæ*. Hildegard has been placed first among all the monastic women who practised medicine in the middle ages. She wore the ancient costume of an Abbess style of dress.

PHILLIPE AUGUSTE (1164 - 1225)



THE Hotel Dieu of Paris, has been for centuries past and today is still one of the famous hospitals of the world, it dates from 650 A. D. A small and modest Hotel with some slight provision for the care of sick people tucked under the protecting shadows of the Church of St. Christopher and bearing its name, was the humble origin of the present vast hospital with its hundreds of patients. In the time of Phillipe Auguste, 1164-1225 the hospital was moved to the banks of Seine near Notre Dame. The Canons had been Governors of the hospital from 1097, and it was now entirely rebuilt after the gloomy solid fashion of royal palaces and named *Domus Dei*, Hotel Dieu. The ward dedicated to St. Denis was the gift of Phillipe Auguste in 1195. The hospital domain was frequently enlarged. No other ancient hospital has bequeathed to posterity a nursing history so extensive or one that has thrown so much light on internal hospital management. The sisters in charge were regulated by the Rule of St. Augustine and they were known as the Augustinian Sisters. Theirs is the oldest purely nursing order of sisters in existence. They were governed by rigid rules. There is something thrilling and pathetic too, in the thought of these many unbroken centuries of nursing of these Augustinian Sisters and of their successive generations, toiling, in complete abnegation and renunciation even through their old age. The garb of Phillipe Auguste was of the religious monastic style.

SISTER OF THE BEGUINES OF FLANDERS (1347)

MUCH credit is due the Sister Superior of the earliest of the secular communities, the order of the Beguines of Flanders, which was one of the most dramatic and determined of the many groups of workers. The date of origin has been much disputed. There was wealth in this community, and this was expended first, in houses for the use of members without means of their own; secondly in a hospital; and thirdly in a church. The hospital was regarded as the most important part of their community property, and Haeser says, "that the existence of an old hospital building anywhere was often the reason for beginning a new Beguinage." From the pay patients in the hospital, from those in private nursing, and from the proceeds of their industries they derived an income which they regarded as a common fund and used for costs and repairs. This order increased with extraordinary rapidity. They spread into Germany, Switzerland and France, every small town in these countries had its Beguinage, nursing always remained an important branch of their work. They had beautiful hospitals, two especially noted, and well-appointed are at Beaune (remains almost in its former beauty today) and Chalon sur-Saone. Patients of all classes were received here. With the change of the Reformation they lost their German communities and the buildings were taken for poor-houses. They are now principally confined to Belgium where they have most important groups at Ghent—the Little Beguinages and at the Bruges. Here the Beguines have retained a corporate existence to the present day, and constitute at present as historically interesting a community of women as can anywhere be found. They have passed through vicissitudes and perils, but always safely.



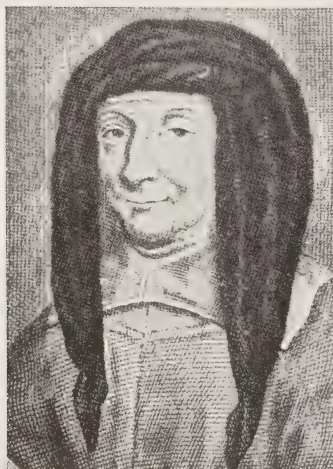
ST. MARTHA SISTER (1400)



white veil.

THE Sisters of St. Martha of Burgundy is a distinctly hospital nursing order, a branch of the Beguine Order. Due to the effort of the Mother Superior the hospital at Chalon-sur-Saone was made very magnificent, it was surrounded by extensive gardens and beautiful trees and it had an ample water supply. It is said "the sick were nursed there with all the skill, refinement and sweetness that might be expected from the appearance of the place." The garb of this Mother Superior is a black habit, and a

MLLE LE GRAS (- 1660)



and on the 29th of November, 1663, Mlle le Gras with five sisters took possession of it. This little house was still standing in 1894

in the Lemoine, bearing the number 43, and occupied as a stationer's shop. This was the cradle of the Sisters of Charity. Mlle le Gras trained the sisters for their work and appointed them to it. It was this able teaching and administration that attracted numbers of applicants. During the many trying periods Mlle le Gras exhibited the most unwearied patience and strove with every weapon of goodness to straighten out the tangles. At least forty letters of Mlle le Gras are still in existence, which were written during trying times, these give a graphic picture of this time of difficulty, so often duplicated in hospital history. The remaining years of Mlle le Gras were spent in extending and strengthening her army of workers, for whom so many calls came now that she was unable to meet them. Mlle le Gras died in March, 1660. This order of sisters wore the picturesque dress of the ordinary people, the brown woolen gown and dark head-dress.

MLLE JEANNE MANC (1606 - 1673)

As securely placed in the heroic annals of Canadian history as Florence Nightingale in English history of the 19th century, stands Mlle Jeanne Manc, the Foundress of the Hotel Dieu of Montreal, its first hospital and one of its earliest buildings. No history of Canada has been consulted which does not include a more or less extensive account of her and her work, while a most complete and exact record of her life in Canada and of the contemporary events bearing upon it is found in the *Vie de Mlle Manc*



in two volumes, by the Abbe Faillon. Mlle Manc belonged to a most honorable family. She had great piety, devotion, and enthusiasm with uncommon good sense and a wise and liberal judgment in the handling of affairs, but Parkman notes that this

combination is not uncommon in the monastic orders. She is said to have been a gentlewoman of graceful and distinguished bearing. She established a hospital at Montreal similar to that at Quebec which was a great struggle. In her office, therefore, as foundress and directress of the hospital, she had only her sound sense, excellent judgment and wise sympathy to guide her, and an able administrator Jeanne Manc proved, not only of the hospital, but of many affairs of the community. There was much trouble with the Indians, under these and all adverse conditions Jeanne Manc continued steadfast at her post, toiling patiently and bringing her wise and prudent judgment to bear upon every situation. Mlle Manc died in the month of June, 1673, at the age of sixty-seven. It is seen from a painting in the entrance hall of the Hotel-Dieu in Montreal, Mlle Manc dressed in a fitted waist—full skirt effect, a short rather scant cape is pinned around her shoulders and her curly hair escapes from her close-fitting red cap.

SISTER THOURET (ST. VINCENT DE PAUL) (1799)



THE Sisters of St. Vincent de Paul, an order that separated from the Sisters of Charity at the time of the Revolution, and works under a rule written in 1799 by Sister Thouret, possesses a notable record in hospital work, and is especially active in Rome, where the sisters are now found in many institutions, among them the famous old hospitals of the Santo Spirito and of La Consolazione. It would be hard to find women sweeter in demeanor, and expression than the sisters now at work in these large

hospitals. Wright says: "Mediaeval women were surgeons and physicians; these were regarded as the natural duties of their sex." Sister Thouret deserves much credit for her foresight. Their

garb is very attractive, a white apron, light blue gown and headdress.

CAROLINE FLIEDNER (1811 - 1895)

IN Kaiserswerth beyond and behind the Museum, almost buried in green, one comes upon the tiny two-roomed cottage, the first refuge for discharged women prisoners in Germany—the spot where the Fliedners sheltered their first refugee. This was the cradle of the Kaiserswerth institutions. Here was the first School for Deaconesses and here Miss Nightingale lived during her stay in Kaiserswerth. Branch houses are found all over Germany and their deaconesses are employed in many foreign countries, especially



interesting are those at Jerusalem, Alexandria, Cairo, Beirut, Smyrna and Bucharest. The whole development of modern secular nursing, traces its genealogy through Florence Nightingale, its direct founder and to Kaiserswerth and its training school, with the rigid questionnaire for the probationers to fill in, for it was there that Miss Nightingale spent weeks of inspection of the nursing system and method, when she was preparing for her revolutionary reforms in hospital organization. Mother Caroline Fliedner was a character of great force and sweetness. She was described as "a joyous child full of gaiety, of strong will, and with great consideration for all around her." She was of a Huguenot family that had been exiled in 1685 from France and had settled in Hamburg. She was born in 1811 and had been educated by good teachers who delighted in training young girls to have ideals of social usefulness. During her long administration of Kaiserswerth her great energy, practical ability, and genuine character commanded the respect, admiration, and love of all. She gave up the work in 1884, but lived ten years longer,

her mind keen and alert to the last. Mother Fliedner's clothes were of a very modest type, a blue calico dress with white dots, a white apron, a dainty white cap and a shoulder cape of the same material as the dress which is the regulation uniform that is worn today by the graduate deaconesses of the Kaiserswerth Institution.

CLARA BARTON (1821 - 1912)



FOUNDER of the American Red Cross Society. Her early years were spent in teaching school until her health failed. For rest and restoration she went to Washington, D. C., and after a time was appointed to a position in the Patent Office. She resigned her position, however, at the outbreak of the Civil War and went to the front to minister to the sick and wounded soldiers, without pay. She well earned the title of "Angel of the Battlefields." Another invaluable service was rendered by her in establishing a Bureau of

Records of missing men of the Union Army. To this work she gave four years of her time and her entire small fortune, refusing to be reimbursed by Congress. Upon the outbreak of the Franco-Prussian War in 1870, she went to the seat of hostilities and assisted members of the International Red Cross in organizing their military hospitals. In 1871 she superintended the distribution of relief to the poor in Strassburg and, later, performed the like service in Paris. Upon her return to the United States, she resumed her efforts to effect the organization of the American Red Cross Society. It was formed in 1881, and she was its president until 1904. It was her suggestion that led to a change of rules, permitting Red Cross relief in other calamities than that of war. She was the recipient of decorations and honours from many European nations. In 1904 Clara Barton resigned the

presidency of the American Red Cross, having brought it to a place of assured strength in the judgment and affections of the American people, a work for her country and her age such as has been given to few women to achieve.

HARRIET TUBMAN (1823 - 1913)

HARRIET TUBMAN was born a slave on the Eastern Shore of Maryland about 1823. From a child she was neglected and cruelly treated by a very hard master to whom she belonged. She was hired to a family when very young as a nurse for their baby. In addition to caring for the baby, she was maid of all work. This was more than the young child could do. She was promptly returned to her master with the comment that "she was not worth the salt in her bread."

After that Harriet was put to work in the field, and to do other laborious work, often being beaten and kicked around by her master. Finally she could not stand this treatment any longer and decided she would seek her freedom or die. In 1859 she made her escape to the North, traveling at night through unbroken paths. After her own escape she did not rest until she rescued her father and mother and landed them safely in Canada. Later she made nineteen trips back to the South and assisted more than two hundred slaves to free themselves from bondage. Harriet Tubman was one of the promoters of the Underground Railroad. During the Civil War, she rendered invaluable service in the Union Army as a spy, scout and hospital nurse. In reading the history of her life we find numbered among her friends such Americans as General Robert Gould Shaw of Boston, John Brown, William Lloyd Garrison, Charles Sumner, Frederick Douglass and Governor Andrews of Massachusetts. Her last days were spent in her little



cottage in Auburn, New York, which was the gift of her life long friend, Mr. William H. Seward, who with Mrs. Sarah H. Bradford wrote the history of her life. On March 10, 1913, this faithful and loyal nurse crossed the bar. Her biographers made this comment: "A nobler or truer spirit seldom dwells in the human form." The dress of Harriet Tubman was of a striped woolen material, a dark blue coat and headgear of the same material as the dress, she carried a service satchel filled with first aid necessities at all times, and a rifle during the war.

VICTORIA, PRINCESS ROYAL OF ENGLAND, EMPRESS FREDERICK OF GERMANY (1840 - 1901)



EMPRESS FREDERICK of Germany was very interested in the care of the sick. Victoria House in Berlin was of her creation in 1881, she was assisted by Miss Louise Fuhrman, who had been trained at the Nightingale School of St. Thomas's. Empress Frederick was a woman of advanced ideas, very progressive though she often had to endure unfriendly criticism. The work started under her guidance was a blessing to Berlin. At the time of the Franco-Prussian War, while in Potsdam she busied herself with plans for the care of the wounded, and she assigned a great part of the Palace at Potsdam to the nursing of wounded officers. A little later she proceeded with her husband on a long visit to Silesia, there they greatly improved the organization of the war hospital at Hirschberg. Everything in this hospital was under the Empress' personal supervision.

LINDA RICHARDS (1841 - 1930)

LINDA RICHARDS was born in Pottsdam, New York, July 27, 1841. When Linda was four years old her father passed away, and she and her mother went to live with her maternal grandfather, who was Linda's most intimate friend. She received much valuable advice from her grandfather. She was the first applicant and graduate of the first school of nursing in this country, established by the New England Hospital for women and children. She assisted Dr. Edward Cowles in establishing the School



of Nursing of the Boston City Hospital and the McLean Hospital, a training school for nurses for the insane. Miss Richards began her experiences as an organizer and teacher under such circumstances. She was in sympathy with every appeal to her ability to aid; a sense of duty went with her insight—it took her to Japan, where the learning of a difficult language was merely incidental to her purpose. Clear minded, direct in method, easily and steadily efficient, enduring in patience and kindness, loving her work, her patients, her pupils, she won their affection and the high regard of all who have known her. The history of nursing will always bear the strong impress she has made upon it. During her time she was Superintendent of Bellevue Hospital, Training School of the Massachusetts General Hospital, Boston, she visited in St. Thomas' Hospital in London, Superintendent of the Training School Boston City Hospital, and she was organizer of the First Training School for Nurses in Japan, of this, Dr. Berry said: "Miss Richards' work in Japan, as elsewhere, was thoroughly efficient and wholly self-sacrificing, and I know of no one who could have accomplished more in the time she was there." The last four years of her life she was confined to the Northboro Nursing School, where she died April 17, 1930.

FLORENCE LEES CRAVEN



MISS LEES is described as the "Gifted and radiant pupil of Florence Nightingale." She had been one of the earliest pupils of the Nightingale School; had studied in Kaiserswerth, Dresden and Berlin, and was a woman of superior education and refinement. Miss Nightingale herself spoke of her as "a genius of nursing." She was a highly trained, experienced nurse, and she possessed the intuition, tact and power of keen observation which enabled her to see below the surface, and to obtain information

which a less tactful or acute person would have been unable to procure. Miss Lees is that rare type of nurse, who, with occasional attending to patients of a wealthy class, can change her occupation so far as to do the harder duties of nursing the sick poor amidst the squalor and misery of multitudes of London homes, where every sense is offended. Early in the year of 1874, the Order of St. John of Jerusalem called a committee to consider the question of providing more fully trained nurses. Miss Lees was present as an Honorary Associate of the Order. Later a public meeting was held with a view of establishing a National Association for securing better nursing. A resolution which recommended this important work was passed. The new association formed under the name of "The National Association for Providing Trained Nurses for the Sick Poor," Miss Lees was placed in charge of the investigation and asked to visit and inspect the chief nursing institutions where there were district nurses, and was, a little later, made Superintendent General. At the wish of the Crown Princess of Germany she went to the Hamburg Germany Hospital in 1878. Eighteen years later she read a paper before the International Congress of Women held in Chicago, at the World's Fair, 1893, outlining the duties and

her idea of the district nurse. On Miss Lees attractive dress of black velvet and short lace sleeves she has pinned on the side neckline the insignias of five orders of which she is a member.

NORA G. E. LIVINGSTON (1847 - 1927)

NORA LIVINGSTON was born in Sault Ste. Marie, Michigan, of English parents, and at an early age went to Canada. Miss Livingston received her professional training in the New York Hospital, graduating in 1889. She was Superintendent of Nurses there for a short time. In February, 1890, she was appointed Superintendent of Nurses of the Montreal General Hospital. She was a person of great force of character, tactful, and possessing a keen sense of humor. Miss Livingston was the first to establish a special uniform for probationers. She remained at the Montreal General Hospital for thirty years, retiring in 1919. She passed away at her home in Val Morin, Quebec, in her eightieth year, July 24th, 1927.



ANNA C. MAXWELL (1851 - 1929)

MISS ANNA C. MAXWELL, Senior Superintendent of Nurses in the United States, organizer of the St. Luke's and Presbyterian schools in New York City, was at the head of the latter for some



twenty years. Well known and justly famed for her perfection of standard and method in training, she was even more exemplary in the generous wealth of helpfulness toward the individuals who came within her radius. Miss Maxwell was trained at the New England Hospital for Women and Children. In collaboration with Miss Amy Pope, one of her assistants, she wrote a standard textbook on nursing. Miss Maxwell wore the modern customary white uniform.

MARY E. P. MAHONEY (1853 - 1923)



So far as is known, the first colored woman who prepared herself for professional nursing was Mary E. P. Mahoney who graduated from the New England Hospital for Women and Children in 1879. She was most interesting and possessed an unusual personality and a great deal of charm. She attended the first Annual Convention of the National Association of Colored Graduate Nurses held in Boston in 1909. She was very much interested in the upward trend of the nursing profession. She was an

inspiration to the entire group of nurses present. At the close of the convention she was made a life member of the Association, exempt from dues, and was elected chaplain. Miss Mahoney

was a remarkable person. Although nearly seventy years of age she seldom missed a national nurses' meeting. She was instrumental in having the National Association of Colored Graduate Nurses placed on record as an organized body of two thousand trained women ready, when needed, for world service. In the spring of 1923 Miss Mahoney died in the New England Hospital where she had trained for a life of service. She was a loyal and gentle character; a true and sympathetic friend. Miss Mahoney's uniform was the regulation white.

ISABEL McISAAC (1858 - 1914)

ISABEL McISAAC was born in Waterloo, Iowa, January 9, 1858, and died in Washington, D. C., September 21, 1914. Miss McIsaac was graduated from the Illinois Training School for Nurses in 1888. After the graduation she served continuously in that organization until 1904, as Assistant Superintendent, and later as Superintendent of the Illinois Training School for Nurses. The constructive influence of Isabel McIsaac was in evidence everywhere in Illinois, but particularly in promoting better care of the sick through better preparation of the students in the schools of nursing. As an officer in the National Nursing Organizations, as Interstate Secretary of the American Nurses Association, as President of the Board of Directors of the American Journal of Nursing, and as Superintendent of the Army Nurse Corps and in her writings, her influence and inspiration has been extended beyond that which is usual. A rare ability in insight, understanding, and sympathy, and with a forceful application of clearness, fairness, and dignity in business or friendship, were qualities which made Isabel McIsaac a valuable force in shaping the early nursing affairs. Miss McIsaac also was the author of *Primary*



Nursing Technique, Hygiene for Nurses, and Hygiene for the Use of Public Schools. Miss McIsaac was unusually neat appearing in her uniform, white collar, cuffs and prim little cap.

ISABEL HAMPTON ROBB (1860 - 1910)

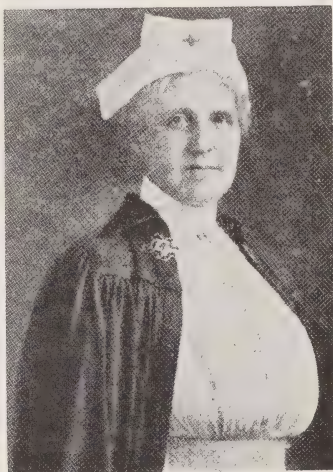


IN 1890 a new standard in nursing activities was set by the opening of the Johns Hopkins Hospital and Training School. The Trustees of the hospital had determined to make it primarily a centre for liberal scientific teaching and a model of good methods in work. Prominent nurses at home and abroad were interviewed, and the superintendency was offered to Isabel Hampton, then in charge of the Illinois Training School in Chicago. Isabel Hampton was born in Welland, Canada, in 1860, and received a teacher's education in St. Catherine's. In 1881, she entered Bellevue for training. For several years after graduation she held nursing appointments of a pioneer kind, one in St. Paul's House, Rome, for private duty among American patients. In 1888, she was selected to fill the vacant position of head of the Illinois school, which had called its first Superintendent from Bellevue. There Miss Hampton made a reputation not only as an executive, but as a teacher. She went to Johns Hopkins in May, 1889. Miss Hampton was a very splendid type of womanhood, she was serene, gentle, and dignified in manner with a smile of winning sweetness. Her voice was one of her great charms, unusually soft and sweet, with an earnest thrill in it. She had great practical ability. She had power of seeing the future like that of a sibyl. She was filled with the belief in the mission of women as the superior moral force. Her first book was written at Johns Hopkins. In organizing Miss Hampton's work was large and

stimulating. Miss Hampton was married to Dr. Robb in 1896. When the alumnae societies were united into one national body in 1897, Mrs. Robb was elected president. In the winter of 1910, Mrs. Robb's rich and fruitful life was instantly cut short by a most shocking accident, and at their first subsequent meeting the nurses of the country testified to their devotion to her memory by founding the Isabel Hampton Robb Scholarship Fund for advanced study by nurses wherever they might best use it. Mrs. Robb's nursing uniform was black, relieved by a white collar, cuffs and cap.

JANE ARMINDA DELANO (1862 - 1919)

JANE ARMINDA DELANO, the organizer and first director of the American Red Cross Nursing Service, was born near Montour Falls, New York, March 12, 1862. Her father, George Delano, the only child of a Baptist clergyman, was a Civil War soldier, who died on a march to New Orleans, and although, in later years, his wife and daughter searched long, his burial place was never found. All her life Jane missed and mourned her young father. She had a genius for friendship. Her nature was like a many-faceted jewel, a facet for each friend. She entered Bellevue Hospital Training School for Nurses, graduating in 1886. In 1888 yellow fever broke out in Florida and Miss Delano volunteered for the emergency nursing. She was sent as superintendent of nurses to Sand Hills Hospital, Jacksonville, Florida. The next year found her at a mining camp in Bisbee, Arizona, organizing a hospital and caring for the women and children of the employees during an epidemic of scarlet fever. She then spent six years as superintendent of nurses at the University of Pennsylvania Hospital. In 1900, Miss Delano accepted a position as superintendent of the Girls' Department on Randall's Island.



During a discussion of restraint and punishment of girls in this House of Refuge, Miss Delano said: "I don't believe in any force but a spiritual force." She went from Randall's Island back to Bellevue to become superintendent of nurses in the school from which she graduated. Her years at Bellevue were busy ones. In 1905 the American Nurses' Association offered its assistance in developing and maintaining a Red Cross nursing service, and Miss Delano, at that time President of the Association, was made Chairman of the National Nursing Committee. She also accepted the superintendency of the Army Nurse Corps. Miss Delano rejoiced that she was financially able to make a gift of her services to the Red Cross, this did not lead her to underestimate or misjudge the value of the work done by those who are forced by circumstances to work for money. In the years of organization, many difficulties had to be surmounted. It fell to her lot more than once to censure a nurse. There were many shadowed days when it seemed that Miss Delano's faith in her ideal would not be sufficient to carry through doubt and obstacles. Many of the Red Cross nurses disliked the idea of being the reserve force of the army and navy, but wished to be entirely independent. Because of her wide experience in many fields Miss Delano believed that women everywhere, rich and poor alike, should be taught home nursing and the elements of hygiene. The United States declared war on April 6, 1917. Miss Delano called to her aid in Washington able and experienced nurses and her organization grew with the demands made upon them. To the work of providing nurses for the army and navy, for civilian relief in the warring countries was added the burden of the influenza epidemic of 1918. On January 2, 1919, Miss Delano sailed for France to inspect the military hospitals. She became ill, and entered the hospital in Savenay and was operated upon several times for mastoiditis. She died on March 15, 1919 and was buried in the graveyard at Savenay set apart for American soldiers, later her body was brought home to rest, among the honored dead, in Arlington. Miss Delano wore the customary white uniform and dark blue cape of the Red Cross nurse and on the brim of her little white cap the badge of the Red Cross was pinned.

LOUISE SEYMOUR

MISS CLARISSA SHUMWAY, having become interested in house to house nursing among the poor, as she had seen it carried on in the large cities of Europe, determined to establish a similar system in Chicago. She engaged two nurses, one of them being Miss Louise Seymour who was among the first graduates of the Illinois Training School, the other nurse was Miss Brown, they were established in the center of a small section in the congested part of the South Side. Later an association was formed to carry on this work in a permanent way, and this was the beginning of the Visiting Nurse Association of Chicago. This organization began very modestly with but one nurse, Miss Louise Seymour. Before the first year was over, four nurses were at work in different parts of the city, and from that time on the number steadily increased. The mission of the visiting nurse is to furnish assistance to those otherwise unable to secure skilled help and advise in time of illness, to teach cleanliness and to instruct someone in the home the method of taking care of the sick. In cases where poverty is present, the nurse tries to determine the cause, if there is a lack of food or clothing she reports this to some charitable organization. In these and in many other ways she is of great help to those under her charge. In 1892 the uniform worn by the visiting nurse was a blue and white striped material, a short black cape and a small black flat hat, she carried her supplies in an oblong black satchel.



SISTER AGNES KARLL (1872 - 1927)



IN 1902, a German magazine devoted to nursing interests contained an article by Sister Agnes Karll, giving the history of the formation of a modern, independent union of nurses, in which she said: The need of an organization for the hundreds of nurses who have withdrawn from the existing orders has been widely realized in the last few years. That nursing should be looked upon as a skilled pursuit for women who desired industrial freedom. Trained in one of the best Red Cross hospitals, with an inheri-

tance that made leadership natural, possessed with a far-seeing intellect and keen judgment, and with a real passion for bringing help to the individual, Sister Agnes lived modestly on a small private income and devoted time, strength and brains freely to the service of nurses. Sister Agnes spent ten years in private practice and she could see that nurses who were now, and had been for years making the hard struggle for existence in the lonely isolation of private duty should unite and form associations. So when her long overtaxed strength finally failed her in 1901, and she was compelled to give up nursing, she devoted herself to the study of private and government insurance, and in getting a personal knowledge of nurses' homes in Berlin. January 11, 1903, a meeting was called to order in the Emmaus Sisters' Home to found the German Nurses' Association. At the first annual meeting it was moved, to approach the Red Cross Society, and to apply to them for use of their emblem for a badge, and the eligibility for war service work, with a view to the claim for post graduate work in hospitals. In July, 1903, the first affiliated group, joined this organization, it was a private institution of Frankfurt. Then the founder of a group in Stuttgart desired to get in touch with the association. The rapid growth and pressing activities

of the young society soon brought the need of a professional organ to the front. The struggle which led the German nurses to professional independence and freedom was not finished but much had been won before the death of Sister Agnes Karll which occurred on February 12, 1927. Her death was a great loss to the profession, not only in Germany, but in the world. Sister Agnes wore the uniform of her order which was a black woolen dress, and a little black silk bonnet style headdress, white cuffs and collar.

LILLIAN CLAYTON (1874 - 1930)

LILLIAN CLAYTON was born in 1874. When a child she chose nursing as her life work. She received her training in Blockley (Philadelphia School of Nursing), which she entered in 1894, and graduated in 1896. In her early years she had considered being a missionary, and it is not known when she definitely gave up this desire. Those who had occasion to go to her with problems, found that beneath the sometimes cold exterior there was not only a keen intelligence, but there beat a warm and understanding heart.

She was on the staff of the Minneapolis City Hospital for three years (1911-1914). One year she spent as Directress of the Illinois Training School for Nurses, Chicago. In 1915 Miss Clayton began what she considered her real life work, when the school from which she graduated, the Philadelphia School for Nursing, claimed her as their directress. Miss Clayton filled this position until her death which occurred on May 2, 1930. The Graduate Nursing Staff of the Philadelphia School of Nursing presented a Tablet to the City of Philadelphia in her honor. This tablet is believed to be unique in the annals of nursing. She wore the regulation white uniform and cap of modern design.



ELIZABETH P. UPJOHN (1876 - 1910)



ELIZABETH UPJOHN was a graduate of St. Luke's Hospital, Syracuse, N. Y., was a member of the staff of the Visiting Nurses Association in Cleveland, Ohio, from 1903 to 1907. She went to Boston to organize the first group of Municipal Tuberculosis Visiting Nurses in the country. Because of her special work in the school of Philanthropy in New York City, she made possible, a course, in 1908 for some of the nurses on her staff, at the Boston School of Social Work, in this way she very early emphasized the fact

that knowledge of family welfare and community resources is absolutely essential to any good Visiting Nurse, no matter what specialty in nursing she may enter. Miss Upjohn was very alert, she had a quick way of doing and saying things. Nothing was too much trouble if it meant that the work advanced or that the patients were more comfortable. In her short life she set higher standards for nurses who came in contact with her than some of those who lived to be twice her age. Her idealism never ran ahead of her practical common sense and her tragic death at the early age of thirty-four left a tremendous gap in the ranks of nursing in America. Miss Upjohn's uniform was of a blue and white striped material, she wore the regulation nurse's dark blue tailored coat.

UNDER THE RED CROSS FLAG

GREAT PIONEERS AND ORGANIZERS IN THE NURSING PROFESSION AND THEIR UNIFORMS

The definition of the word Uniform may best be given as "I serve." It is a Latin word *unus forma*—meaning something distinctive. It is in its origin applied to militie, marine, police, guards, entertainers, the religious and students and is still a part of these institutions, this book has no space to go into this highly interesting study at large, but I will confine myself to the above mentioned title. When we speak of the apparel of the average citizen, we say clothes when it comes to folklore we mention peasant costumes, when we speak of moderns we divide: street or business suits, sport suits, dinner dress, evening gowns, etc. When we talk of pilgrims, or hermits, we say garb. The nurses began to wear uniforms as soon as hospitals were organized and a Superior leader designed to have her helpers in a distinctive dress. At first the convents and the monasteries took the lead. Who could not have a sympathetic feeling for the Sisters of Charity, the Sisters of Mercy, or the Franciscan Monks who trained the Saint Bernard dogs to go through the dangerous mountain portions and bring aid to a lost or fallen tourist, and report back to the brothers to lead them to the victim? There is something mystic, yes, saintly in a uniformed nurse going through the wards of the sufferers, distinctive, wholesome, soft voiced, a smiling countenance and silent steps, that as she approaches lessens the pain of the patient. The twenty-five outstanding nurses that are entered in the upper four hundred women of the world record are a small sample of the vast armies of the fine women that serve humanity in distress. The development in every country was a great struggle. When we read of the beginning of Kaiserswerth Institution in 1835, Germany, with Pastor Fliedner and his wife at the helm, we see a very hard but efficient beginning. This was the institution where Florence Nightingale staid for some time and later put the system to work in England. We read of the nurse and spy in the Civil War both in the north and the south and the trials and obstacles of Clara Barton in our own country. A highly important step forward

was the move of the Crown Princess Frederick, the eldest daughter of Queen Victoria, in Berlin, when the Victoria Institute was founded and Miss Fuhrman, trained in St. Thomas Hospital in London and under the guidance of Florence Nightingale took the Directress of the Berlin Institute. The status of the nurse had to be raised, visiting nurses for the people, who were unable to pay for the service, had to be given more encouragement, better housing, vacations to recuperate from their arduous task, and a finer and more cultured class had to be drawn into the work. It took deep study of conditions in hospitals, some of them centuries old, but the cloistered sister that had no new learning and often poor quarters to live in and served to die in harness, degenerated. Great conventions were held and new topics discussed. The doctors had to admit, that a nurse can outgrow apprenticeship and be a real helper. Some institutions that turned out nurses too fast received restrictions. At the Woman's Congress of 1893, Chicago, there were many nurse delegates from different countries who gave reports, but not as a unit of nurses. The strike of the nurses in Germany, 1902 gave rise to select a good leader who would understand the situation from both angles, there is the serving as well as the employment side of the controversy. The Women's Federated Congress, in the same year, of Wisbaden, Germany, admitted Miss Agnes Karll and the unit of nurses for which she stood. Nurses that serve in the contagious wards or epidemic disasters in insane asylums as well as the well-regulated hospitals, or the visiting nurse that is so valuable to public health and welfare are now organized all over the world. It is not the creed, the color of skin, or the nationality that counts, it is the spirit of the calling and it is universal. The Red Cross emblem is first mentioned in the flag of St. George, and again the Crusaders that outlived the struggle in the Holy Land were given the permission to have a red cross on their shield, on their cloak and on their chest, each meaning service they gave in battle for their comrades and their superior officer. In 1864 through the efforts of a Swiss gentleman, Jean Henry Dumont, the pressing need for an emblem was seen. Meetings were held in Geneva, for the purpose of making a world treaty to recognize the Red Cross flag in time of war and calamity as a neutrality emblem.

Uruguay

Selected by MADAME DE SALTERAIN

ANA MONTERROSSO DE LAVALLEJA (1791 - 1853)

DAUGHTER of Don Marcos Monterosso and Doña Juan Pau da Bermudiz. In 1817 she became the wife of Juan Antonio Lavalleja, Commander of the division of General Rivera. She was a brave and courageous woman who helped her husband in his patriotic and political career. He was the chief of the famous "33 Orientales" thirty-three patriots who, in 1825, invaded the Province of Uruguay to save her from the enemy. With their motto "LIBERTAD O' MUERTE," they achieved their ideal at the Battle



of Sarandi. Ana Lavalleja was an important ally in those stormy days, without fear or doubt for her husband. She spent with him his exile in Islas das Cobras, Brazil, and had to leave him to flee with their children to Buenos Aires. At the same time she tried to win the enemy by intelligent correspondence; manifestos are said to have been written by her. Her death was deeply felt and the history of Uruguay owes much to her capabilities.

BERNARDINA FRAJOSO DE RIVERA (1800 - 1863)

DAUGHTER of Don Pedro Frajoso and Doña Narcisa Laredo. In 1816 she became the wife of the General in command of the city of Montevideo (Republica Oriental del Uruguay), Don Fructuoso Rivera, first Constitutional President of the Republic. She was a woman of noble disposition, a loving wife and a great patriot.



In the hard times, when her husband was called to command the troops on our frontier against the invading Portuguese (Brazil), she helped him in every possible way. She founded, in Montevideo, the "Sociedad Filantropica de Damas Orientatis," 1843, during the Defensa de Montevideo. This society of charitable women brought about the foundation of our first hospital. Soldiers and poor people were tended with special care and kindness by this generous woman, who worked among them personally. A

loving companion to her valiant husband, she died soon after him, beloved of everyone, rich and poor. Her name is engraved in the principal hall of the Asylum Larranga of Montevideo in memory of the Christian patriot Bernardina Frajoso de Rivera.

ROSALIA ARTIGAS DE FERREIRA (1809 - 1891)

DAUGHTER of Manuel A. Artigo and Doña Mariana Fernandez. By paternal descent she was a niece of General Jose G. Artigas, founder of the Uruguayan Nationality. In 1831 she became the wife of Fermin Ferreira, a capable physician and great philanthropist. From the day of their marriage their house became the home of every distinguished guest who arrived in Montevideo. At the time of the War, she opened her home to every lady willing to sew and help the fighting soldiers. She had four sons and daughters. She was one of the Committee of Ladies who founded the Orphan Asylum in Montevideo. After the sad loss of her husband and three children she visited England, France and Italy. In Rome she was received by the Pope, Pius IX, whom she had met when he had come as familiar of the Nuncio to Montevideo. His Holiness made her a present of his photograph specially dedicated. She continued her charitable work to the last. Among her records were letters from distinguished diplomats and

military men, as General Garibaldi, thanking this distinguished Uruguayan lady for using her wealth to such noble purpose. All in all, she showed herself able to utilize the inspiration of her magnanimous husband. By their contact with distinguished and cultured visitors from foreign lands, she not only compared the social improvements of her country with those of other nations, but also stirred her prominent fellow countrymen to bring about some of the same benefits so vitally needed by the unfortunates at home



MARIA STAGNERO DE MUNAR (1856 - 1922)

DAUGHTER of Don Santiago Stagnero and Doña Ana Brignardello. This exceptional woman, whose intelligence, kindness and devotion to her educational work has earned for her the first monument erected to a woman in Montevideo. In her youth, her clear views on public instruction, coupled with decision, made her the director of a model school for girls. She learned her first lessons from Jose Pedro Varala, illustrious reformer of public instruction, the Horace Mann of Uruguay, who found in this young girl gifts as a teacher of teachers. At his death, she succeeded him in his patriotic aim and founded the Institute for Young Ladies in Montevideo. Many distinguished foreigners attended



her school, among them, Sarmiento and Avellamede, both presidents of Argentina. Jose de Arechavaleta, Daniel Munoz, Carlos M. de Pena, Fco. A. Berra, Alfredo Acevedo, Emilio Roniero and other well known South Americans have written acknowledging this highly cultured woman's work. In 1912, after seven years without a holiday, her health broke and she was obliged to give up the direction of the Institute; she was named honorary Directora. We may say she died then, for her Institute was her home and her pupils her daughters. She prepared teachers for the whole country and they all loved and revered her. After her death, her family was voted a pension, her name was given to a street in Montevideo, and a public collection was taken up for the erection of the monument standing in the beautiful Prado of Montevideo. There, among the trees and flowers she loved, this monument is visited frequently by the school children.

AURELIA MACCIO DE CAMPISTEGUY (1871 - 1931)



DAUGHTER of Don Jose Maccio and Dona Sabina Bonino. A remarkably gifted woman, she gave her life to her home and charitable works. As the wife of Dr. Juan Campisteguy she proved his best friend and companion during his political career, first in the Court of Justice, later as President of the Republic. She inaugurated "Grandfather's Day." On this day she, with other ladies, visited the Asylums for the orphans and aged to entertain them and distribute gifts. She was active in the Anti-Tuberculosis League, the Wel-

fare of the Child, Protection of the School, and at the time of her death, was president of the Institute of the Employed and Artizan Woman. In 1928 President Campisteguy and his wife had the honor of receiving the visit of President and Mrs. Hoover, an

historical event, which she and her husband, and in fact all Uruguay, appreciated as a great privilege. Mrs. Campisteguy presided over the great reception in the Presidential Residence. Quiet generosity and marvelous tact were her outstanding characteristics.

Venezuela

*Selected by EUGENIA DE RISQUEZ
Asociacion Venezolana de Mujeres Trabajadores, Caracas*

LUISA CACERES DE ARISMENDI (1800 - 1866)

SHE was born at Caracas in 1800; her parents were Don Jose Domingo de Caceres and Doña Carmen Diaz. When the Venezuelan patriots, in 1814 had to emigrate, the Caceres family with Luisa, had to join the exodus of a people, who had been forced to leave their homes. They arrived a little later at the Island of Margarita. It was here that Luisa married General Juan Bautista Arismendi, the head of the most energetic resistance to the Spanish power in Venezuela. It was during those dark days that



Luisa was wrested from her home, and thrown into a dungeon of the castle of Santa Rosa, in Margarita, but she never showed the slightest weakness, nor could her jailers succeed in crushing her brave spirit. During her imprisonment Luisa gave birth to a still-born child. For nearly two years this noble woman was in prison, she was transferred to the Fortress of Pampatar, then to LaGuaira's underground prisons and finally sent to a Cadiz jail on a schooner that left LaGuaira in December 1816 and which reached Cadiz some months afterwards. The then Governor, moved by pity for her sufferings tried to investigate the reason for Luisa's deportation, and after a great deal of difficulty her release was obtained and she was returned to Venezuela and to her husband; eleven children were born to this couple. Luisa Caceres died in 1866, and she is the first Venezuelan woman who has had a statue erected in her honor.

MERCEDES EMILIA LIMARDO (1855 - 1906)



MERCEDES LIMARDO was a very gifted woman, a genuine pride of her country. She was educated at the religious Institute of Saint Joseph, in Paris. She acquired an extensive knowledge of literature, history, music, physical and natural sciences. After her arrival in Venezuela, in the prime of her life, she was given the rectorship of the National College of Girls, at Valencia by the government of Guzman Blanco. Before long she had gained a reputation as a remarkable educator. Due to her efforts the Vene-

zuelan women were initiated in a true and vigorous intellectual life, in accordance with the requirements of modern times. At the "Colegio del Socorro" she realized a similar reputation. A noble page in the annals of the national pedagogy, belongs to Miss Limardo. She translated many French works. Although she wrote no books, if her letters could be collected they would make a beautiful volume. Her death caused a demonstration of social regret. It was a symbol of the public feeling in unanimous homage to the eminent virtues of this apostolic woman.

MOTHER EMILIA CHAPELLIN (1858 - 1890)

MOTHER EMILIA CHAPELLIN was born at Caracas, December 8, 1858. When very young she showed a very clear intelligence and delicacy of conscience, also a special devotion for the care of the poor, destitute children and the old and helpless, and for these attachments her mother called her by the kind name of "Hermana de la Caridad" (Sister of Charity). At an early age she expressed the desire to become a nun. As there were no convents in Venezuela she went to Curacao, she later returned to Venezuela and with the help of some pious friends, especially Miss Ysabel

Lagrange, (afterwards foundress of the Franciscan Sisters) Emilia founded the congregation of de San Jose, but it was not enough for her; she established the hospital of de San Jose and adopted the habit of the Sisters of the Poor, still used by the nuns of this congregation. Mother Emilia, also, with the aid of a few more sisters organized an asylum for the mentally sick cases. This good soul passed away at the seashore city of Macuto in 1890. She has left behind the example of a whole life dedicated to charity.



Brazil

Selected by MRS. NORMA OVERSTREET

DR. EMILIE SNETHLAGE (1868 - 1929)

DR. EMILIE SNETHLAGE was born in Germany. Kratz is the name of the modest Westfalian town where she entered into this world, she ended her eventful career at Porto Velho (Amazonia, Brazil). This woman has been called by the Brazilian academicians "one of the most remarkable scientists." Emilie Snethlage dedicated all of her life to the study of Brazilian birds and to ethnological researches in the same country. In 1907 she became director of the Zoological section of the museum and of the Zoological garden. She traveled a great deal, by foot, canoe and horseback to collect zoological objects. She wrote many essays, which have been published in many languages in bulletins, official reports and scientific reviews. Even during the war in 1915, the British Ornithologists Union conferred on her the dignity of an honorary member; she was also an honorary member of the Berlin Geographical Society and of the Academy of Sciences of Brazil. Everyone in the museum and all who knew her, admired her qualities of character and intelligence; it was only an expression of thought and feeling common to all of them, when the director of the museum, Dr. Roquette Pinto, said: "The scientific world suffered a heavy loss and most of all, we in the museum, where she had in every colleague a respectful friend."



Chile

Selected by ELENA O. de CASTRO, President Consejo Nacional de Mujeres, Chile

ISABEL LE BRUN DE PINOCHET



ISABEL LE BRUN DE PINOCHET was the founder of the Lyceum Le Brun de Pinochet, a splendid school for girls, in the year 1875. From this school were graduated, Eloisa Diaz and Ernestina Perez, the two first South American women physicians, the pride of Chile and South America. Isabel Le Brun de Pinochet was instrumental in obtaining permission for women to write examinations before a university commission in order to receive professional titles. In 1877, a decree was issued, giving women

the right to study in Universities.

ROSARIO ORREGO DE CHACÓN (1834 - 1879)



ROSARIO ORREGO DE CHACÓN ranks as one of the most cultured women of her epoch. She was born in Copiapo in 1834 and died in 1879. She wrote many novels, among them *Alberto el Jugador* and *Los Busca Vidas*. She was the mother of two sons, one a distinguished lawyer and the other a valiant officer of the navy, who passed away on the same day as his mother. Rosario was admired for her beauty. There is a sculpture of her in the Museum of Arts. She was a member of La Academia Espanola.

PART TWO

LECTURES ON COSTUMOLOGY

Delivered at

THE UNIVERSITY OF CHICAGO
COSTUME STUDIO

and Elsewhere

OUTLINES OF PAGEANTS

SERVICE

PERSONAL EXPERIENCES

and

GENEALOGICAL OUTLINE

by

MINNA MOSCHEROSCH SCHMIDT

University of Chicago Opens Stage Course on Costuming

The practical lore of costume construction and makeup for the theater has been dignified at the University of Chicago by inclusion in the regular curriculum. The first university laboratory and workshop in the country, for the study and creation of historic and stage costumes, opened October 1, 1929. Its purpose in part is the training of university students for professional costuming work. It is expected that plays produced by the student dramatic association will, in the future, be costumed in the laboratory. The application of makeup will also be studied.

During the autumn quarter early costumes will be the theme—Egyptian, Assyrian, Persian, Grecian, Roman and the middle ages. The laboratory work covering the various periods will be devoted to the designing, cutting, construction and fitting of life-size costumes. The winter will be devoted to a study of the Renaissance and its influence on the costumes of Germany, France, Spain and England. Wigs and makeup will also be included. The spring work will bring the class from the seventeenth to the twentieth century.

Manufacturing machines are installed, including ironing boards, broad and small fine wire boards for velvets and forms of men and women, of different sizes and styles, as well as blocks in the shape of the human head, to dress and give shape to wigs. Every necessary tool for the practical and finished production of one costume or the whole ensemble of a drama is at the laboratory. Even a time clock, where the student can stamp a card and prove to the minute the time spent to make a costume, to dress a wig, to complete a character makeup is part of the equipment.

Six books are to be completed by the student—(1) textile samples; (2) record of lectures and work; (3) historic costumes; (4) fantastic, masquerade; (5) peasantry folk lore; (6) heads and faces. The last four are scrap book style made up of cuts out of

illustrated newspapers and magazines. Color combinations are studied. These books are the student's property, but are assembled under the direction of the instructor and are a great help to visual education and memory culture.

A chart is used showing the human form of a standard or normal sized man, woman, boy and girl; and oversized and diminutive, awkward, too thin, etc. Measurements are taken accordingly and patterns drafted for the standard, normal sized. A master pattern is made and the students are taught to deduct or add where necessary.

Stress is laid on pressing the material, the lining, the seams, hems, and sometimes the decoration. Slogan: WELL PRESSED MEANS WELL DRESSED. Another practical feature of this course is the learning of budgeting. The textile sampler will help in memorizing prices. The students will study master patterns and measurements, additions for periods, such as hoop skirts, turnier and draped dresses, from the 1870-1890 years. Every period is discussed. Another slogan: NO WASTE OF TIME, MATERIAL, TOOLS OR ENERGY IS ENCOURAGED.

Not alone the periods that fashion dictated but governmental reactions; political, social and religious leaders who had to do with changes are recalled.

Cutting to size and fitting to form is explained and practiced. Some time during the course a pageant is arranged which gives the students realistic thrills, for they will wear the costumes they made; the wigs they dressed and the makeup they have studied. This course is also of interest to museum directors, as they have to know authentic costumes, place certain styles of workmanship in the correct period and be able to appraise values of both, as well as the materials.

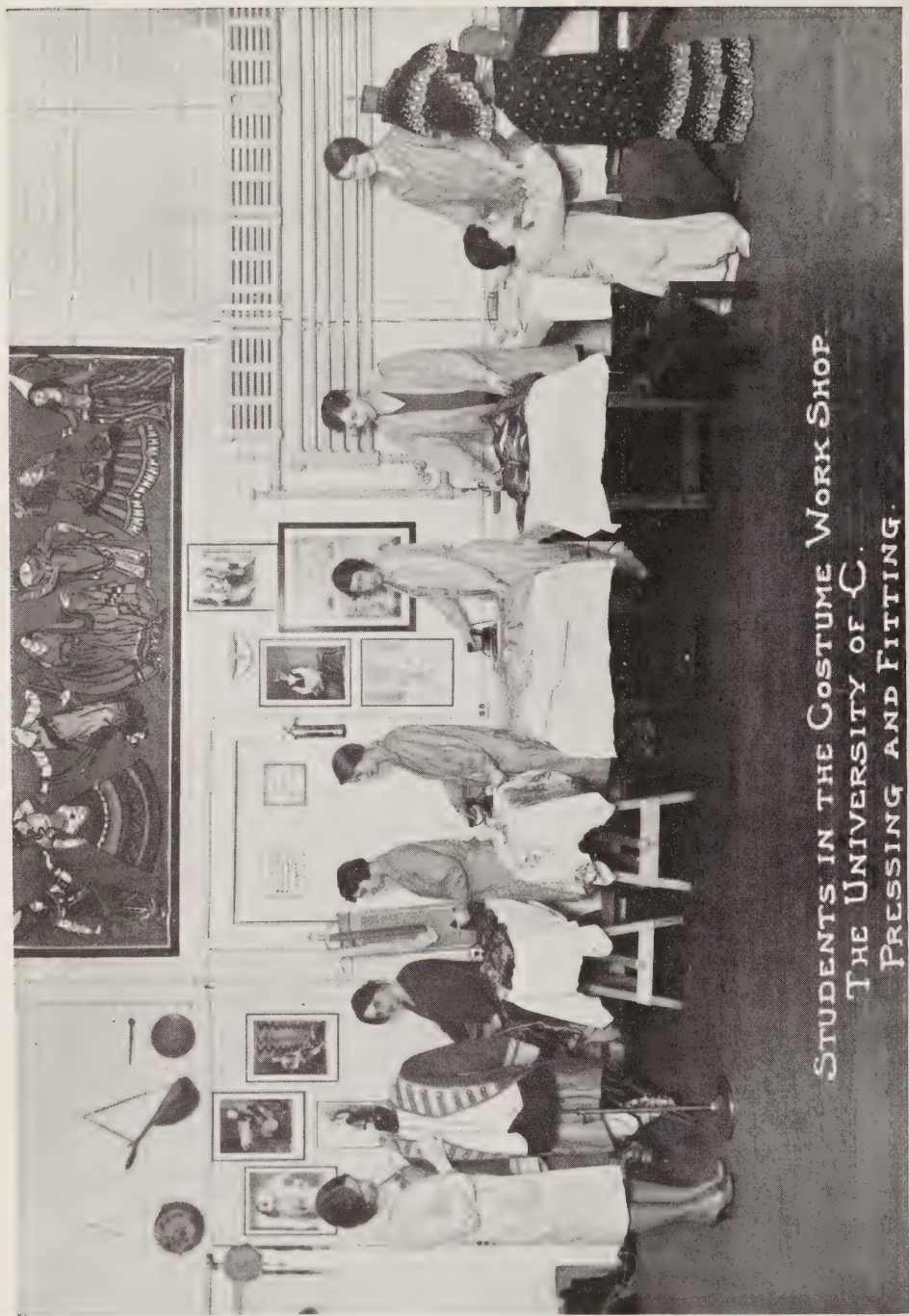
The students are told of import and consular formalities, of estimates, orders, purchases, contracts, and of the markets of the world. This scientific research has been carried on for many years.—Many times I have dressed models that served the great painters, sculptors and professional photographers.

Costuming is becoming increasingly important as an art; the opera, the stage, the screen, the art galleries—yes, even book covers, magazines, posters—speak daily of “kostumkunde.”

At the time of writing this article, the author, who is also the sponsor of the course, has equipped the museum with more than 1,000 costumes, 400 wigs, and many accessories that complete the portrayal of historical characters. I also furnished all materials the students needed in the last three years. After the completion and satisfactory tryout of a costume, it becomes the property of the University.

From October 1, 1931, to the last of August, 1932 (four quarters), the Costume Workshop, its Director, assistant instructor, and students furnished 31 different activities on the campus, gratis. The museum contains many samples that will be helpful in the future.

Did you ever wonder gazing in cases at museums, admiring costumes that loving care and untold toil of the philanthropist, artist, and collector have put there, whether you could make such costumes, and perhaps leave them for the next generation to admire?



STUDENTS IN THE COSTUME WORK SHOP.
THE UNIVERSITY OF C.
PRESSING AND FITTING.



Designer

The University of
Costume Workshop
STAGE

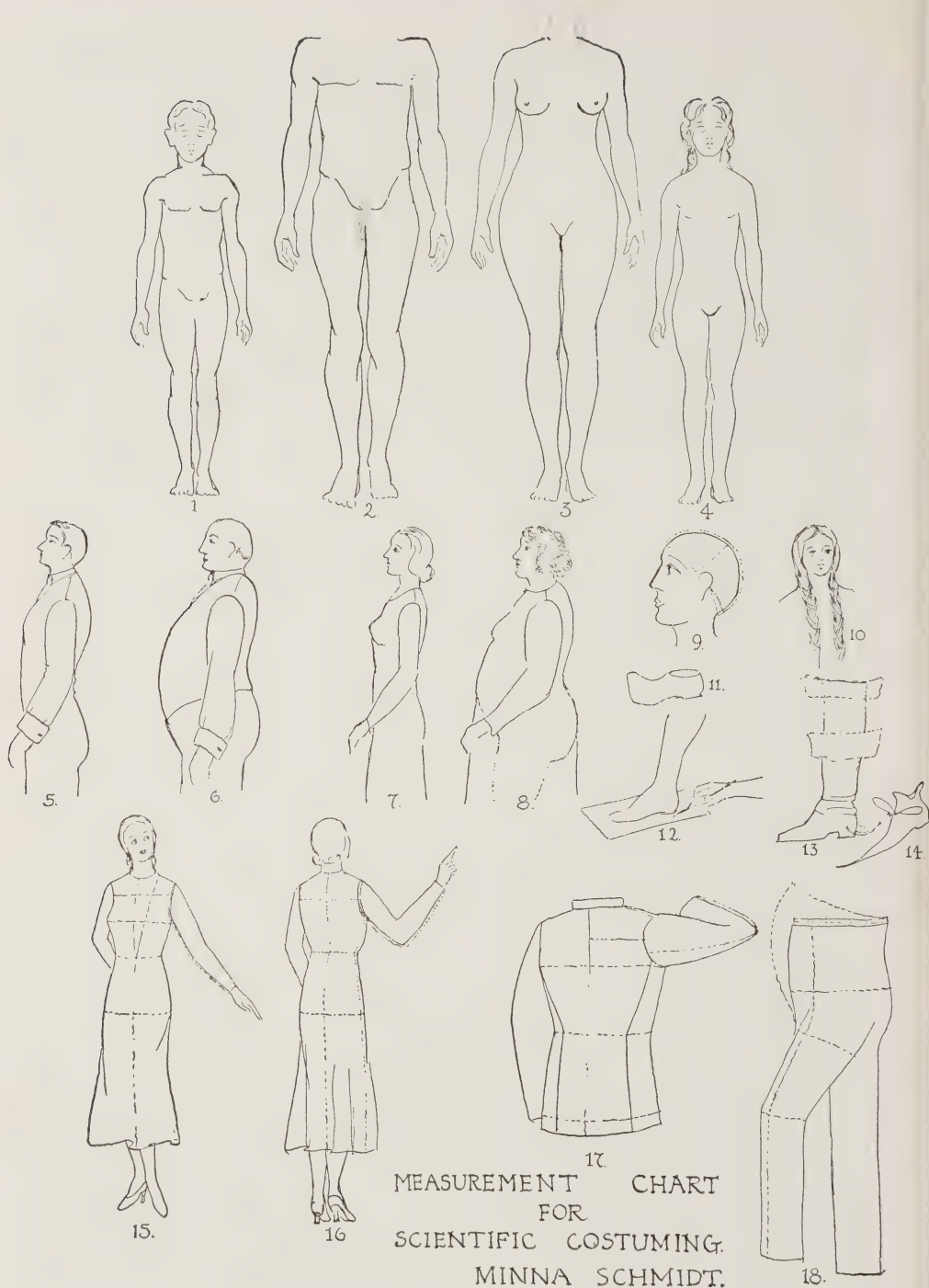
Jeweler



The University of C Costume Workshop
Students at Power-machines & Time Clock.



STUDENTS IN MAKE-UP STUDY.
THE UNIVERSITY OF C.



MEASUREMENT CHART
FOR
SCIENTIFIC COSTUMING.
MINNA SCHMIDT.

1886

1893

1920



1930

MIDDLE, 1924
MINNA M. SCHMIDT

1933



WIGS AND FACIAL CHARACTERIZATION

Coiffure-Hairdress, Perruque, Beards

The art of hairdressing reaches back into prehistoric time. The Egyptian Queen, Meresank (3000 B. C.), wore bobbed hair. Her successor had a hair style of many braids. With the man, it was the beards that got the most attention. If representatives were sent to other states on diplomatic missions, and their hair and beards cut by force, the disgrace was reason enough for war.

The Hairdressing School at Athens produced great results; its students were called to Rome and the school, for the satisfactory service rendered, was well rewarded. Wigs came into vogue, and the making of them, and the care of the scalp, kept these styled artists busy. In the marts of trade, cosmetics and hair dyes, especially the Egyptian henna color, made into ready preparations, flourished. Wigs were sparsely used at first. Sometimes it was a symbol of office, or a disguise. In Greece, hair, accentuating comedy or tragedy, was attached to theatrical masks. Black wig and beard were designed for a tyrant, blond curly wigs for youthful characters and red straight hair for a dishonest slave. The fashionable ladies of Rome imported blond hair from Germany. Faustina, wife of Marcus Aurelius, had a big assortment of wigs to match her dresses. Elizabeth of England left eighty-one.

The big change came in the hair industry after the Crusades. The returning warriors told of the Orient's trained barbers and hairdressers, and the scalp treatments. Scalp wounds were kept from healing by the fine sand, blown about by the least disturbance in the air. This necessitated special care, and community baths, with barbers and skin specialists in attendance, were inaugurated in England, Germany, and France. Soon the profession worked hand in hand for legislature to regulate the examination of the man who applied for a license.

The perruque or wig made its decided appearance in the last half of the seventeenth century. Charles II and Louis XIV fostered curls and in abundance. A license, varying in price with

one's station in life, was necessary for wig wearing.

Beards, whiskers and mustaches have to be studied by the stage directors of the drama and opera. While off stage and on they were in vogue, they were traditional to certain heroes and characters. "Smooth shaven like an actor or high school boy" was the saying to describe a beardless face.

Among the clergy, the Dominicans shave; the Franciscans have beards. In Rome, in St. Paul's Cathedral, the mosaic portraits of all the Popes, from St. Peter to the present, are an interesting study of beards and hair. On antique tapestry, sculpture and painting, we can see the style of facial adornment of aged and reverend men, and military officers.

For quick changes on the stage we use wool crepe; for finer and durable personifications we have ventilated beards and mustaches made of gauze with human hair—almost every single hair drawn with a fine needle in expert hands. Wool crepe wigs are cheap, but the wigs made with skill and selected quality of human hair range in price from ten dollars to one thousand, according to the quality of the hair and the special artistic workmanship.

The best school for the profession of hairdressing and wig-making is in Berlin. The finest wigs come from this city. To become a professional hairdresser and wigmaker in the German capital it is necessary to serve three years as an apprentice. This term is followed by a like period of time as an assistant. Next comes one year for a *Meistertuck* (Master Degree), with many stiff examinations given by the professional proprietor. At the end of this time the Commercial Association steps in with further examinations. As a final test the aspirant must pass an examination by the Medical Committee. The subjects include: the scalp, facial skin, hair structure including its substance and defects, precaution against contagion, service to the trade as well as the making of artificial wigs, beards and mustaches. During all the training period the aspirant must attend wig dressing contests where live models are used. He receives credit for this work.

The fall of 1932 saw the greatest interest in the profession develop in the *Marcel*fest in Paris, to honor the inventor of the curling iron and the Marcel wave that carries his name. Marcel is credited with being the man that lifted the hairdressing profes-

sion to the zenith of perfection. Of humble parentage, he was born in Chauvigny, France, in 1853. At the age of thirteen he was sent as an apprentice to a barber. At twenty he started a shop in modest quarters in Paris. His scale of prices were: shave five cents, haircut ten cents and ladies hairdress ten cents. Marcel was attracted by the natural wave in his mother's hair. A widow, she had come from the country to keep house for him. It became the young man's ambition to construct a device that would artificially produce similar waves. The result was the curling iron. After a disastrous accident on a customer the young man, instead of giving over the idea, practiced on wigs. His fame grew. In ten years it became necessary for him to hire assistants to care for the regular trade, while he himself, behind closed doors, curled hair. His prices were advanced to three dollars, yet he was kept busy. Very often the elite called him to their homes. He became a fad. The fad grew by leaps and bounds. The newspapers, in the beginning caricatured his work. They ended by calling him the greatest hairdressing artist and an institution in Parisian life. Marcel never paid for advertising. His time became booked weeks ahead. Often a fashionable lady to purchase another woman's thirty minutes with Marcel would pay a sum ranging from ten to one hundred dollars.

By 1897 Marcel had amassed one million francs. He closed his shop, bought an estate in the country and retired to a well earned aftersummer of his life. At the Marcel test in Paris, September 15th to October 5th, last year, there were three hundred eighteen contestants in hairdressing. Eight hundred thousand visitors saw the hairdresser's exhibit. At the banquet tendered the veteran Marcel, on his seventy-ninth birthday, twenty-one nations, in twenty-one different languages, sent delegates with congratulations.

WIGS IN THE ILLUSTRATION

- | | |
|--|---------------------------------|
| 1. Elegant blond hair forty-eight inches long, suitable for Brunhilde, Margarite, medieval characters. | 2. Egyptian Prince, with beard. |
| | 3. Helen of Troy. |
| | 4. Roman—short curl. |
| | 5. Fairy. |

- | | |
|--------------------------------|------------------------------|
| 6. Biblical Character. | 22. 1860 Male |
| 7. Roman Matron. | 23. Father Time—Santa Claus. |
| 8. Angel. | 24. Russian Nobleman. |
| 9. Shakespeare. | 25. Gladstone. |
| 10. Louis XIV. | 26. Lincoln. |
| 11. Judge. | 27. Washington. |
| 12. Renaissance. | 28. 1870 (Titus). |
| 13. 1830. | 29. Marie Antoinette. |
| 14. Fifty-four inch black wig. | 30. Chinese. |
| 15. La Belle Paule. | 31. Witch. |
| 16. 1835. | 32. Comedy. |
| 17. Young Lad, 1850. | 33. Indian. |
| 18. Young Lad, Colonial. | 34. Weber (Comedy). |
| 19. 1895. | 35. Hebrew. |
| 20. 1860. | 36. Timorous old man. |



MINNA AND HELMUT SCHMIDT, FLORENCE MOSCHEROSCH AND
EMILY LUNDGREEN IN THE WAX DEPARTMENT



HAIRDRESS AND HEADGEAR IN 1833



THE HAIRDRESS OF A ROYAL FRENCH FAMILY 100 YEARS AGO



1865

HAIRDRESS AND HEADGEAR IN 1865



HAIRDRESS AND HEADGEAR IN 1865



HAIRDRESS AND HEADGEAR IN 1875



NOTED AMERICAN EDITORS SHOWING HAIRDRESS AND BEARDS



HAIRDRESS AND HEADGEAR IN 1875



1893

HAIRDRESS IN 1893



HAIRDRESS AND HEADGEAR IN 1903-1913



PEASANT GIRL IN NORMANDY PREPARING HER HAIR FOR SALE



THE NEXT DAY AT THE MARKET PLACE



THE FAMOUS HUNT BALL IN 1889



NOTE MOUSTACHES AND FANS

Make-up—Schminke—for the Stage and Facial Characterization

Primitive people during warfare and on religious and festive occasions painted their bodies and faces. The paints were made from ground minerals, shells and coal mixed with oils or grease and the juice of the leaves. The Egyptians, by using finer ingredients in 3000 B. C. greatly improved the paint making process. Paints, in many colors, were secretly prepared by them. Today on mummies and art objects we can see these advances. We find in Robert de Blois' records of 1280 that through the Crusades at least three hundred different kinds of paint preparations came into Europe.

France has always been noted for perfumes and toilet preparations. To keep the skin youthful they produced many ointments and delicately scented make-up removers. From the seventeenth to the twentieth Century, paints and powders were continually improved.

It is essential for the beginner in theatrical make-up to study under an experienced master. It requires fifteen to forty-five minutes to produce the correct counterfeit of an historical character.

The search for beauty is ever going on. Many a talented person needs the improvement of facial expression, to interpret properly singing, dancing or portraying. To study or practice reproducing famous persons on your own face is highly interesting and amusing. When you practice, a collection of pictures, of the faces you are trying to reproduce is recommended. Begin by wiping out, with a thin layer of grease paint, all characteristics on your own face. It is well to cover your clothing with a make-up smock. Cleanliness is also an important factor. Make sure you disinfect your hands and have plenty of clean towels. The first requisites are a well stocked make-up box, a good looking glass, proper light, paint remover (cold cream) and patience, for you may

have to do a portrait over and over. You should have a knowledge of the principles of physiognomy; of highlights and shadows; of the helpful extra articles such as nose putty, beard wool, mastic, specially prepared eyelashes, eyebrows, very fine small mustaches, white enamel to paint a golden or colored tooth, black enamel to portray the loss of teeth and a wig band to hold your own hair away from forehead. To enlarge the forehead use a flesh colored gauze and paint the whole thing over with grease foundation; to diminish the forehead, bring the wig down further on the face. The nose needs special attention—to lengthen, to widen, or to make a bump, use nose putty; then paint it light or dark, as the portrait requires. The mouth is made up according to the age of the character; lip stick is used to make small or large lips and lines. The eyes, to give expression to the emotions, need to be lined with black, brown, blue or gray eye pencils; and a touch of carmin in one corner and white in the other gives more fire to the eye. This coloring should not be used to depict sick or idiotic characters. Eyebrows denote age and need attention accordingly. We distinguish the ages of twenty-five—forty-five—sixty-five—eighty-five and over. For the age of twenty-five, eyebrow pencil will do; for the other ages additional heavy eyebrows, gray or white, are pasted on. Cheeks, chin and ears: up to the middle age use only tinting; for later years, heavy lines. All tools and ingredients in a master's hand will work wonders in facial reproduction. There are few books on make-up; the best is *Schminken*, by Zimmermann.



FAN LECTURE BY THE AUTHOR TO THE COLUMBIA DAMEN CLUB, AT HER HOME

FANS and Their History

WHO IS INTERESTED IN THE STORY OF THE FAN?

1. The anthropologist when he records the attempt of the savage to make the article that would keep him cool.

2. The archaeologist when by his research he finds exquisite designs of artistry.

3. The romancer who can juggle awkward moments in the love affairs of his heroine.

4. The collector who hordes priceless specimens and sometimes sells them for fabulous sums to Museums.

5. The stage director, not alone to have this ornate plaything in the hands of the leading lady, but often is essential in the title as "Lady Windemere's Fan," "The Sandalwood Fan," etc.

6. Royalty—who have collections by inheritance and gifts. Queen Elizabeth said: "A virtuous woman can accept the gift of a fan from a gentleman without embarrassment."

7. When writing the biography of a certain Queen, the author could not go into ecstasy about her beauty, for she was exceedingly plain, but he wrote a long chapter about her beautiful arms and hands and how elegantly she could manipulate the fan.

In the 18th Century a code had developed in England among the Ladies of Attendance to the Queen. Addison, the journalist of the "Spectator," wrote to one of his friends, in a confidential way: "I was often asked in my correspondence to help to unravel the secret language of women of culture practiced among themselves. So I got busy, and now earn more money by teaching the fan language to men than I ever earned as a writer and editor."

In the Courts of Law in England the judges carried fans because of the bad odor and impure air in the courtrooms. It is known that officials in Japan used the fan for military signals.

There are three distinctions in fans, the Ceremonial Fan, the

Protective Fan, and the Fan of Expression. We see the Ceremonial Fan—in engravings in the Temples of the Pharaohs. Also on festive occasions in the Vatican, or in St. Peter's Church in Rome. Long staffs, white ostrich feathers held in an engraved pocketlike contrivance. The Fanbearer's post is a post of honor.

Fan making flourished in the 17th, 18th and 19th Centuries. Their styles and motifs were legion. They ranged in size from six to thirty-six inches. The materials used were: skin, silk, paper, tortoise shell, ivory, mother of pearl, gold, silver, mica, sandalwood, horn, whalebone, copper, leather, precious stone, fine spangles, pearls, lace, feathers, etc.

In Queen Elizabeth's time The Fanmakers' Company came into existence in England. About sixty years later they got a charter. Then they surveyed London, and its vicinity within a radius of twenty miles, for fanmakers. Apprentices in the profession were taken in when they were found to be worthy of elevation in this art. They sued any culprit for infringing on their rules or not paying dues. Fan painters were not quite eligible to the fanmakers' guild, but they had to contribute to its treasury. The Fanmakers' Company also forced the issue not to let any foreign products come into England, for many artists were out of work. Most of the fine work in fan construction was done by women.

It is a pity that many fine old specimens are without signature or date. We have some signed by Watteau, Velaquez, Angelica Kauffman, Rosa Bonheur, and a few others.

The Protective Fan, generally with an ivory handle and made of horsehair or pliable leaf, is used in the Orient today by men and women to keep away insects, especially the nasty fly that is so dangerous to Egypt. In the 15th Century in Italy they built contrivances in their palaces, so guests, when dining, would enjoy cooled air, and be free from insect annoyance. An aristocrat had a flabellum built in his home, that was continuously worked by four slaves in the cellar. When one of his guests returned to his own home, he told his family that there was so much air force produced that it would sink a small vessel at sea. This economic usable fan had its origin in the winnowing fan that separated grain, or the bellow fan that kept the fire going—and now has its last development in the electric fan.

The third and most popular fan is the Fan of Expression. Shakespeare says of Cleopatra:

“For her owne person,
It beggar’d all description; she did lye
In her Pavillion, Cloth of Gold, of tissue,
O’er-picturing that Venus, where we see
The facie out-worke nature; on each side her
Stood pretty-Dimpled boyes, like smiling Cupids,
With divers-colour’s fannes whose winde did seem
To glowe the delicate cheeks which they did coole.”

From the 16th to the 19th Century fans were included in every lady’s wardrobe; sometimes, many of them, to match their gowns. Simple white fans were for young girls. There was a very distinctive bridal fan, a wedding fan—a fan for the matron and a fan for the grandmother. Fans belonging to Royalty were considered personal property, not crown property.

Fan Exhibitions were held in Kensington Palace 1870; Paris 1878; Karlsruhe, Germany, 1894. In America most every museum has some collection. David Belasco has one. Mrs. Randolph Hearst has one; also Mr. de Witt Clinton Cohen, of New York; and an Army Officer in Washington, whose name has not been revealed. There are also private collections, of which we rarely get a glimpse. It is said that to own a fine collection one would have to be a millionaire or a criminal. Now and then we hear of contested will cases, where the heirs come into Court for settlement, and interesting debates ensue between Attorneys and Appraisers concerning fans.

The themes for the decoration of fans varied in the different countries. Italy held the reputation of reproducing religious motifs in fan painting. Under Louis XIV in France fans depicted Biblical Scenes, such as The Finding of Moses, Rebekah at the Well, Jephta’s Daughter. In the reign of Louis XV this was replaced by Love Scenes, Drinking Scenes, Shepherds and Shepherdesses, Pastorales. When Louis XVI reigned, there were no new fan designs created. At the time of the Revolution one of the fan patterns depicted Liberty on the pedestal, inscribed “Liberte, Egalite, Fraternite, Unite.”

Under Napoleon the fans picture Napoleon on horseback; bat-

tle scenes; and Napoleon's Coronation.

In Spain fan paintings trended to bull fights, dancers, gypsies and military sets.

In Germany, fairy tales, allegatorical scenes, autographs of famous people; medalions of great opera singers or actresses; pastorales.

In England, ships, seashores, hunting and military scenes; emblems of victory; local happenings and humorous comments.

LANGUAGE OF THE FAN (REGISTERED AT PATENT OFFICE, WASH., D. C., APR., 1879)

Carrying in right hand, front of face: Follow me.

Carrying in left hand: Desirous of acquaintance.

Placing it on left ear: You have changed.

Twirling in left hand: I wish to get rid of you.

Drawing across forehead: We are watched.

Carrying in right hand: You are too willing.

Drawing through the hand: I hate you.

Twirling in the right hand: I love another.

Drawing across cheek: I love you.

Closing it: I wish to speak to you.

Drawing across the eyes: I am sorry.

Letting it rest on right cheek: Yes.

Letting it rest on the left cheek: No.

Open and shut: You are cruel.

Dropping: We will be friends.

Fanning slowly: I am married.

Fanning fast: I am engaged.

With handle to lips: Kiss me.

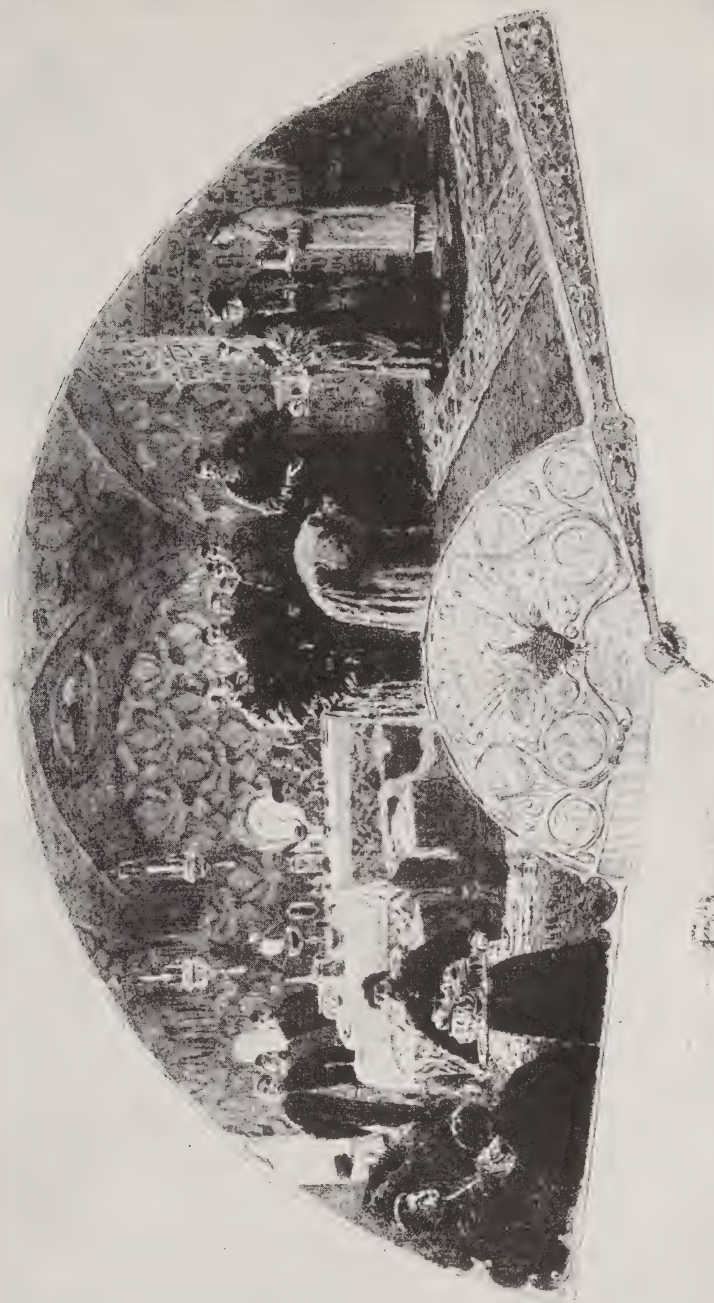
Open wide: Wait for me.



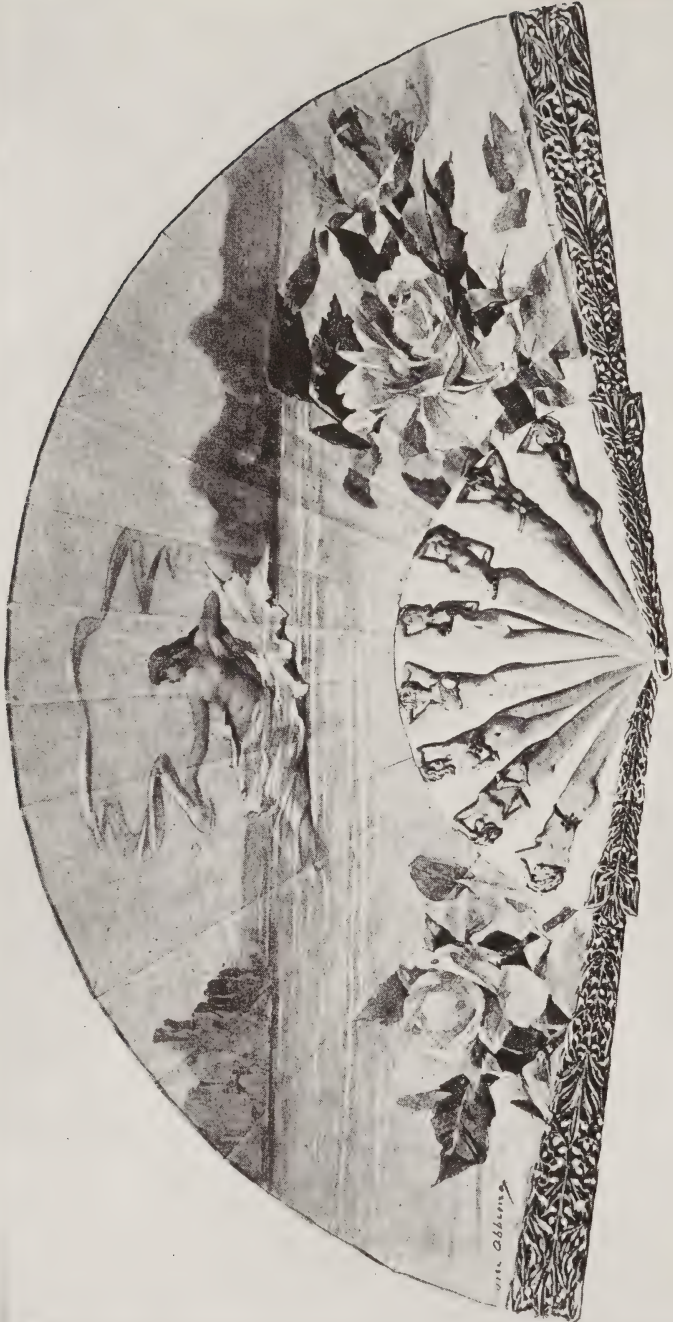
ENGLISH FAN PLATES



GERMAN FAN PLATE



ITALIAN FAN PLATE



FRENCH FAN PLATE



MR. AND MRS. KRELL IN COSTUMES
IMPORTED FROM MADRID, SPAIN



ILLUSTRATION OF THE LECTURE ON JEWELS

JEWELS, Their Origin, Art, Production, Markets, Laws, Lure, Charm, Magic and Superstition

Primitive man adorned himself with the teeth and bones of animals. It emphasized his scars, showed his skill and courage at the hunt and in combat with ferocious denizens of the jungle. Primitive women strung dried, colored berries, seeds, shells, pebbles. It is inborn in human nature to trim and dress up, adorn. The Phoenicians, Babylonians, Assyrians and Egyptians left us records of their artistic designs, worked at first with baser metals, impressed, enameled, highly colored. Precious stones in gold and silver setting of great value can be traced in the Bible, the Talmud and the Koran. Rubies and pearls, next to diamonds, were the favorites of the ruling powers. Crown jewels, preserved through generations and used when occasion arrives, are stored in museums, to the delight of the visitor. It is a sight never to be forgotten. To illustrate my jewel lecture, I have a very colorful, artistic set of stage jewelry, including all necessary articles and garnitures for a crowning ceremony, and have ample decorations for one hundred guests and participants. The material is imitation—but the work is real.

Jewel caskets are also important, as containers for jewels for drama and pageantry. In Christmas plays, the Wise Men of the Orient bring their gifts in jewel caskets. Isabelle, Queen of Spain, had her jewel casket, even after financing Columbus. In the Merchant of Venice three caskets are needed, etc. I also have the twelve birthstones, and fifteen replicas of famous brilliant, costly diamonds.

The goldsmith art varies with the different periods and climates. Around 1850 and 1870 designs were just pure gold. Then came silver with fine settings. Then cameos in brooches, earrings, necklaces, bracelets. Then rubies hold the attention or amethysts. Fashion may swing over to emeralds. Turquoise corals, sapphires, will predominate for a while, only to be replaced with pearls.

Jewels are the connecting link between all strata of society.

Rings have always been the most popular form in jewelry. The baby ring, graduation ring, engagement ring, wedding ring, and friendship ring. But they have also served other purposes—the poison ring, signet ring, heirlooms of drastic designs, rings with concealed photographs, for identification, compass ring. Even today the medals given for outstanding achievements, deeds of heroism, are symbolic jewelry.

The Orient is a jewel source and market. There you see pearl studded prayer rugs. Holland is a production center, so is Germany on the Yser. Italy is noted for cameos and mosaics; Switzerland for fine filigree in silver; Bohemia Czechoslovakia for peasant art; Hungary for stage jewelry. Diadems, pendants, orders, charms, badges are modern jeweled decorations.

Some strange powers have been attributed to gems, in ancient times. Powdered pearls have been administered to royal patients, in an effort to save their lives, but they were fatal. Amber worn close to the throat was supposed to cure inflammation. Many stones were ascribed with healing powers. The Renaissance period gentlemen, as well as ladies, wore amulets, charms, to protect life and fortune. The Blue Hope Diamond was associated with bad luck to its owner. Rubies, probably because of their rich color, are often claimed to bring bloodshed. Opals are feared for the same reason. Ella Wheeler Wilcox, with her poem, *The Birth of the Opal*, created great demand for this gem and helped to sell a stock of them in a jewelry house in New York; and their popularity increased especially after it became known that Queen Victoria favored opals and made presents of them to members of the Royal Family. Bad or good luck—the fact remains that much of the violence this world has seen has been caused by the desire for possession of jewels. Today, crime conditions are such that few women in position to own valuable, beautiful jewels, dare to wear them. Instead, the originals are kept in burglar-proof vaults and imitations are worn. The attraction jewels hold for the criminal element has been the theme of many crime novels, plays and scenarios.

Gems, and the sale of them, require Federal officers to watch the ports closely, to prevent smuggling. Lawyers, detectives,

journalists are ever entangled to clear up mysteries of theft, and seldom are the tantalizing articles restored to the rightful owners. Will cases about jewelry will keep the inheritance tax official on the lookout for appraisals, to make more money flow into the treasury of the State. Through the ages, every so often, more legislation was inserted in statute books about taxation of jewel owners.

In religious services we may see embroidered garments, studded with gems of exquisite patterns; and the crowns of saintly statuary in churches are also jeweled in this manner.

Joy and happiness are produced by gifts of jewelry to young girls, and, with prevailing conditions, if we cannot possess the real article, we are content with imitations.

Signs of the times: Two burglars meet and A asks B about results. B answers, "Five times I risked liberty and life and all I found was dime store stuff."

The Pirate Story of Inis Galone, on the Irish Sea Coast, the diamond necklace of Marie Antoinette that she never possessed; the pearl necklace given to Madame Steinheil by President Faure of France, that she never wore, and a double murder committed in her home, for which she was incarcerated 353 days in the notorious prison, Saint Lazare, although she was innocent, will give the reader an idea of complications arising from the possession of jewels. If one likes to read of the pioneer days of the Gold Rush of 1849 in America, or the pioneer days of the Kimberly Diamond Mines of South Africa, the Pearl Fisheries in India—one gets an understanding of how much sacrifice and suffering is endured, to get from Mother Earth, or the bottom of the seas, the treasures that look so beautiful when the jeweler exhibits them, or dames of fashion wear them.

This lecture was illustrated by sixty-five living models, who wore imitation Jewels in beautiful setting.

Ruth St. Denis
Dance of the Five Senses



Lois Fuller
 1893

Minna M. Schmidt
 AMERICAN DANCERS

Isadora Duncan
 1905

The Dance and the Pageant

This art is a living picture of the emotions, customs and costumes of all peoples, and masterly expressed, intelligently witnessed, it will feast the eye and reach the soul. It is related to all arts—music, painting, sculpture, poetry, architecture and nature.

When we speak, in the Costume Studio of the outstanding periods we name fifty. When we count the civilized nations that still adhere to the folk costume, we name fifty. So with the dance. Change of periods brought change of dances, figuring also the religious and patriotic themes. Folk lore held on to its national dances. Every dance we study adds so much more to our understanding. It makes more clear the signs of the times, of the given period, or the geographic location, where the dance originated. Artistic and phantastic innovations will lose their popularity, but, for example, the dances of the American Indians, the jig or tap dance of the American negroes, will never go out of style.

With the many artists that Europe sent in the last century, America is well on its way to compete. Managers and agents of theatrical enterprises or concerts are ever busy to import talent. The terpsichorean student follows the news of the appearance of popular artists as well as newcomers. Teachers of the dance and ballet masters are ever on the alert as to what others in the same professions do, and study manuscripts of a hundred years standing, or the brilliant execution of the most daring steps and posture that require such Spartan training. Most of these artists of the old school, which is French, Italian, German, Russian in its origin, speak four or more languages. Not content with language alone, they are great travelers, often fine musicians, admirers of the art galleries of Munich, Paris, Rome, Vienna and many more. They know the psychology of colors in dress and scenic effects. They are lovers of natural scenes; they study the habits and moods of the peasantry. Religious processions and celebrations will give them a theme for a ballet or pageant. So will grand military

spectacles; the pastorage, brilliant victory, the ocean waves, yes, even great sorrow will be a theme for a pageant. And it is so useful, to be able at short notice, with children or amateurs, to give a pleasing performance that brings happiness for the time being to thousands. To a soloist no greater treat exists than to let orchestral music sway every joint and muscle in the body, to give a perfect, harmonious exhibition of the great art in its one and only language that every one understands, Expression.

America sent an Illinois girl, Loi Fuller, to Europe, with her Serpentine Dance and colored light effects, that revolutionized the stage lighting system in 1892.

Isadora Duncan, barefooted and in a very simple Grecian dress, revolutionized the stiff ballet dress and box toe slippers in 1905.

Ruth St. Denis with her dance of the five senses, almost nude, was the third of America's exponents of great dancers, filled to the very soul with an ideal and able to give Expression.



DANCING THE MINUET



ROMANCE OF BRIDES THROUGH THE AGES

BRIDES Through the Ages

No doubt, on the wedding day it is the bride who gets the most attention. Even the tune played—"Here Comes the Bride" is for her; no one ever said "Here Comes the Groom." No matter what the financial status of the couple, the wedding dress is of the latest mode. Some brides may use the veil that is a family heirloom, priceless lace—but not the dress. A great factor in the wedding celebrations of by-gone days was the custom of the various nations.

We had marriage by capture; by purchase or contract; by romance or consent. In tribal life, because of war, burden, famine, poor nourishment, no medical care in illness, the females died all too rapidly, and not enough were left to go around. Inter-marriage was disastrous; so was exogamy and polyandry. The prospective young males, to get new blood in the community, were advised by the elders and by an edict of the chieftains, to hunt and steal healthy females.

It was the man who hoarded the treasure chest, with fine clothing and jewelry. So when he was successful, and the woman was trained, often by starvation and imprisonment, the public announcement "This is my spouse," merrymaking and feasting, sealed the contract. The marriage market of Babylon is well known. Here the girls were auctioned off to highest bidders. They were protected by good laws, also trained for this ever popular mission—wife, mother, housekeeper.

Greece, producer of classic art for all the world, had marriage laws that provided for native women to legalize the children. Their national wedding dress was orange color, after the legend of Hymen. Sparta put great emphasis on physical perfection. Children were reared by the State, boys to become warriors, hunters; girls, comrades to their husbands. The wife helped the husband to till the soil, build the huts, and accompanied him to the battle grounds. Every year, the females of a certain age gave

a public exhibition of their physical prowess, in the nude, with the prospective husbands looking on. But with all their physical excellence, they did not leave for us any art pieces like Venus di Milo, or any great book.

During the Crusades, women began to hold their own. They tilled the soil, shod the horses' hoofs, sat as lawyers and judges in the courts, made fine wine, practiced music and song to keep the spirit up, collected and sent the money to defray the expenses of so holy and expensive an undertaking. Minstrels began to spread love songs and music, and gradually, slowly, we have love romance.

In my illustration of the Brides' Pageant, I have the models step from a large frame, go off stage through the audience and assemble for a reception. My numbers and characters vary, averaging from twenty to thirty-five, according to the time desired for the pageant, but here is a list that served exceedingly well: Babylon, Persia, Egypt, Jerusalem, ancient and modern, Greece, Rome, Byzantine, 12th Century, 13th Century, 14th Century, Marie Stuart, Margaret of Loraine, Albrecht Dürer's Bride, Henrietta, Charles I Bride, Marie Theresa, Louis XIV Bride, Marie Antoinette, Duchess Aqueleme, Marie Louise, Napoleon's Bride, Victoria as a bride, 1850, 1865, 1874, 1893, 1900, 1914, 1928; Peasant Brides of Spain, Switzerland, Hungary, Alsace, Czechoslovakia, Chinese, Indian, and a modern bride.

To the young and single folks, I give the sure test for a happy union, applicable to both: Good health, untainted heredity, dependability, industry, culture, tolerance, economy. To the bachelors and bachelor maids, I say, you have not climbed to the highest peaks of celestial bliss, nor stepped down to the desolate valleys of greatest sorrow and excruciating pain, which are the two extreme poles that have to be reached some day, after you discard your wedding dress, the veil and boquet.



MINNA M. SCHMIDT IN HER LIBRARY



ILLUSTRATION OF THE PAGEANT OF GOETHE, THE WOMEN WHO CROSSED HIS LIFE PATH

JOHAN WOLFGANG von GOETHE—1749-1832 and Women Who Crossed His Life Path

On the 28th of August, 1749, the birth of this Sonnenkind, almost lifeless infant, was watched with agonizing anxiety. With tears of joy the Grandmother exclaimed to the anxious mother "Rätin er lebt!" (He lives).

This watchful Grandmother often detected fine points in the precious boy before anybody else. She bought him the little theatre that inspired him in early youth for the drama. Goethe said it created a new world in the house. Cornelia, his sister, one year younger, was his devoted companion. The mother was an excellent story teller. She enjoyed fairy tales as much as the children. She cultivated inventive activity in Wolfgang. In his early youth his parents lived in the Grandparents' house, and many times when he had finished his school work, he would be with Grandmother whose teaching was gospel to him.

With the outbreak of the Seven Years' War, Frankfort was occupied by French soldiers who were billeted throughout the city. Wolfgang was now in his tenth year. The marching, the military music and maneuvers, and a French theatrical company excited and pleased him, but the first problematic experience also happened. The French soldiers espoused the cause of Frederick the Great. His father and he were on their side. Grandfather Textor was on the Austrian side. This difference of opinion brought with it contentions, and finally separated the two families. With a French officer, Major Thoranc, billeted at the house, and many Frenchmen going in and out, he learned to speak French rapidly. He attended the French theatrical performances, got acquainted with a young man by the name of Derone, one of the theatrical troopers, who gets him behind the scenes, into dressing rooms, where he inspects costumes, wigs and make-up. He was urged to write a French play; he consented and had hopes of

seeing his name on the bill posters, but the director would not accept the play. His Grandmother said it was good he failed in the beginning. A duel is fought; he loses to his opponent, but the two contestants shake hands and make up. The father steps in and wants more school work done. After French is mastered, he studies English, Italian and Hebrew. He often surprises his teachers and his father with his studies. At thirteen he is confirmed; at sixteen ready for college. He enters Leipzig University to study Jurisprudence, to please his father, to study literature, to please himself.

He has fine letters of recommendation and is soon launched in society in Leipzig. His clothing was made up at home, under the supervision of his father, who always had an all-around man in the house, and always had materials stapled in chests. To his parents he was still their bright, well behaved, versatile boy. He began to grow; his clothes looked grotesque. He confided in Frau Hofrat Böhme. Once he witnessed the performance of a rather vulgar comedian, who threw the audience into fits of laughter with some ordinary jokes, and he wore clothes exactly like Wolfgang's. Frau Hofrat also made fun of his poetry and most of it, even good verses, went into the kitchen fire. He was dissatisfied with college and quite melancholy. Then new friendships came to the rescue. He began to study art more industriously.

He had a dangerous attack of illness and was sent home. Mother and Sister, touched by the worn face, were more interested in his well being than in his studies. His Father was disappointed. And the pedantic strictness the Father practiced on Cornelia, turned the unpleasant feeling between Father and Son into bitterness. Wolfgang recovered from his illness, and in April, 1770, he was sent to Strassburg for his diploma.

He finds amiable friends, joins them on Sunday outings, sees them in the inns. The waltz was becoming popular; he could dance the minuet, but could not waltz. One of his friends recommends a dancing master and he resolves to learn. The Frenchman has two daughters, Emelia and Lucinda, who alternately practice with him—and they promptly fall in love with the student. One day Emelia said to Goethe, "My father wants me to tell you that you don't need any more lessons; he doesn't want to take your

money; you can dance the waltz anywhere." Surprised, Goethe says, "You don't mean that I should stay away for good." "Yes, that's what I mean. My sister and I quarreled about you; besides, I am engaged to some one else." Lucinda made her appearance now; told him that she loved him, but that a fortune teller told her he had no intentions. With this she kissed him and cursed the woman who would take this kiss. Goethe hurried from the house, and never returned to it. Now comes the visit to Sesenheim. With friend Wieland he goes disguised and meets the parson and his daughter, Frederika. A love affair ensues.

In August, 1771, he had to write his thesis for a doctor's degree. He could not go to Sesenheim, yet he liked the idea of the mother bringing the two daughters to Strassburg. At a party given to the two sisters by a relative, Frederika asked Goethe to come and read *Hamlet*, which he did, to everybody's pleasure. Now he had to prepare to leave Strassburg. He said good-bye to Frederika on horseback; he saw tears in her eyes; he hurried away. He arrived safely in Frankfurt. His Father was now proud of the young Doctor. He gets him started in law practice at Court in Frankfurt. He wins his first case. His Father gets him the appointment as Attorney in the Imperial Court of Chancery at Wetzlar in the Spring of 1772. After looking in at the work at Court and making acquaintances socially, Goethe falls in love with Charlotte Buff who is engaged to his friend Kestner. In his book *Werther's Sorrow*, they both have a place. In September, 1772, he disappears from Wetzlar without taking leave of Lotte. He writes her and Kestner a note.

He is now home again in Frankfurt, very busy writing. He made good with the drama *Götz of Berlichingen*, but it did not bring him any profit. The book *Werther* is making a tremendous furore; a publisher calls on him and offers a fabulous sum for twelve books and plays like *Werther* and *Götz*. He is invited to Mainz to meet the two young princes from Weimar who have read his literary efforts and are anxious to meet him. He accepts and is entertained. He meets and becomes engaged to Anna Elizabeth Shonemann, the daughter of a banker, sixteen years of age, quite spoiled. Goethe was invited to travel to Switzerland with his friend Stollberg. In his absence some one talked to Lili

and tried to break the engagement, but she stood firm, saying she would go with him to America if need be. But her coquettishness caused Goethe to break the engagement. Later, he immortalized her as "Lili" in one of his poems.

On his return his father was not pleased with his friends and his wandering impulse, nor with his acquaintance with the Duke of Weimar; he told him he did not have to be the slave of Royalty. The father and son wrote notes to one another; mother had to be the messenger. The consent to go to Weimar had to be exhorted.

In November, 1775, Goethe arrived at Weimar. He was twenty-six years old. Weimar was a small city in a small Duchy. Frederick the Great and Wolfgang von Goethe revived the courts of Berlin and Weimar into centres of undying interest. Goethe's title was Geheimer Legationrat, with a seat in the Privy Council and twelve hundred thalers salary. The Duke writes to Goethe's father in Frankfurt: "There is absolute freedom of leaving the service at will; his appointment is a mere formality. Your son can have but one position—that of my friend; all others are beneath him."

The Duchess Amalia befriended him; so did the young Duchess Louise. It raised a storm of contention by friends of Goethe, as well as by the nobility at Court—to no avail. This young man should have gone the regular routine of Amtman, Professor Regierungsrat, etc., etc. Neither was it so easy for him to overcome the obstacle of social strata. In Frankfurt he was treated like a Prince. The son of wealthy parents, the grandson of Wolfgang Textor, the Burgomaster with a fine ancestry. He was of fine physique, beautiful face, brilliant conversationalist, graceful dancer, learned in languages and science, a promising writer, a lovable poet. He was gentle and chivalrous.

He was led by the current of events. The little Court at Weimar offered great friendships, understanding, love, leisure, and opportunities of a freer, nobler life than Frankfurt's Law Courts could ever provide. But the aristocrats did not see his fine talents for quite a while. No title, von, adhered to his name. It was Charlotte von Stein who helped to iron out many difficulties. The theatre in Weimar was laid in ashes in 1774 before Goethe's arrival. So there was no theatre and his private theatricals were the rage. It was a very notable company of players, with the Duchess Amalia, the



MRS. FRANK LOGAN AS DUCHESS AMALIA IN GOETHE PAGEANT
MRS. DORA JESSEPH (*Inset*) Pres. Pen Women of America, Chicago Branch

Duke Karl August, the Prince Constantine, Corona Schröder, Louise von Goechhausen. Goethe had stages erected in the open at Ettersburg, Tiefurt, Bellveder, Jena. The Universities of Halle, Vienna, Gottingen, and Jena now allowed the students to have private stages.

Goethe had witnessed the finding of a young suicide, Fraulein von Lanberg, who was disappointed in a love affair. In her pocket was found a copy of *Werther*. He was ashamed of the book, and soon after wrote the *Triumph Over Sentimentality*, in which he sharply criticizes books of the modern trend, to solve the problems by way of self destruction.

After he had been at the court six years, through the influence of Duchess Amalia a patent of nobility was bestowed on him. The Duke increased his salary, together with the income from the paternal property, so that he had about \$3,200 a year, for which he was grateful, as he had some secret charities he wanted to keep up; one was supporting an old gentleman, and another, supporting an orphan boy. He had many occupations, Finance Minister, organizer of the Firemen's Company, study of science, more writing, yearning for Italy. In Rome he meets with Angelica Kauffman, who explains to him the antiques in the different galleries. For a while he lives incognito, but soon tires of the disguises. He goes to Naples, Palermo and returns to Rome to write. He returns to Weimar, quite changed. So was the attention to Frau von Stein changed. She was now forty-five, and the mother of seven children. He had been away almost two years, and he noticed her aged look more than he would have noticed it had he remained in Weimar. In July, 1788, he met Christiane Vulpius; she brought him a petition from her brother who was a student at Jena. He asked her to come back for the answer. This young, pretty girl made a deep impression on Goethe. She was soon installed in his house, with her mother and sister. To the great chagrin of Frau von Stein, Christiane was now his sweetheart. For her were written the Roman Elegies; together with her he made optical and botanical researches. It was Christiane who put his *Metamorphosen of Plants* in order. In 1789 August was born. In 1791 he sent Christiane with the child to his Mother at Frankfurt. The Mother writes to her son and calls Christiane a God-

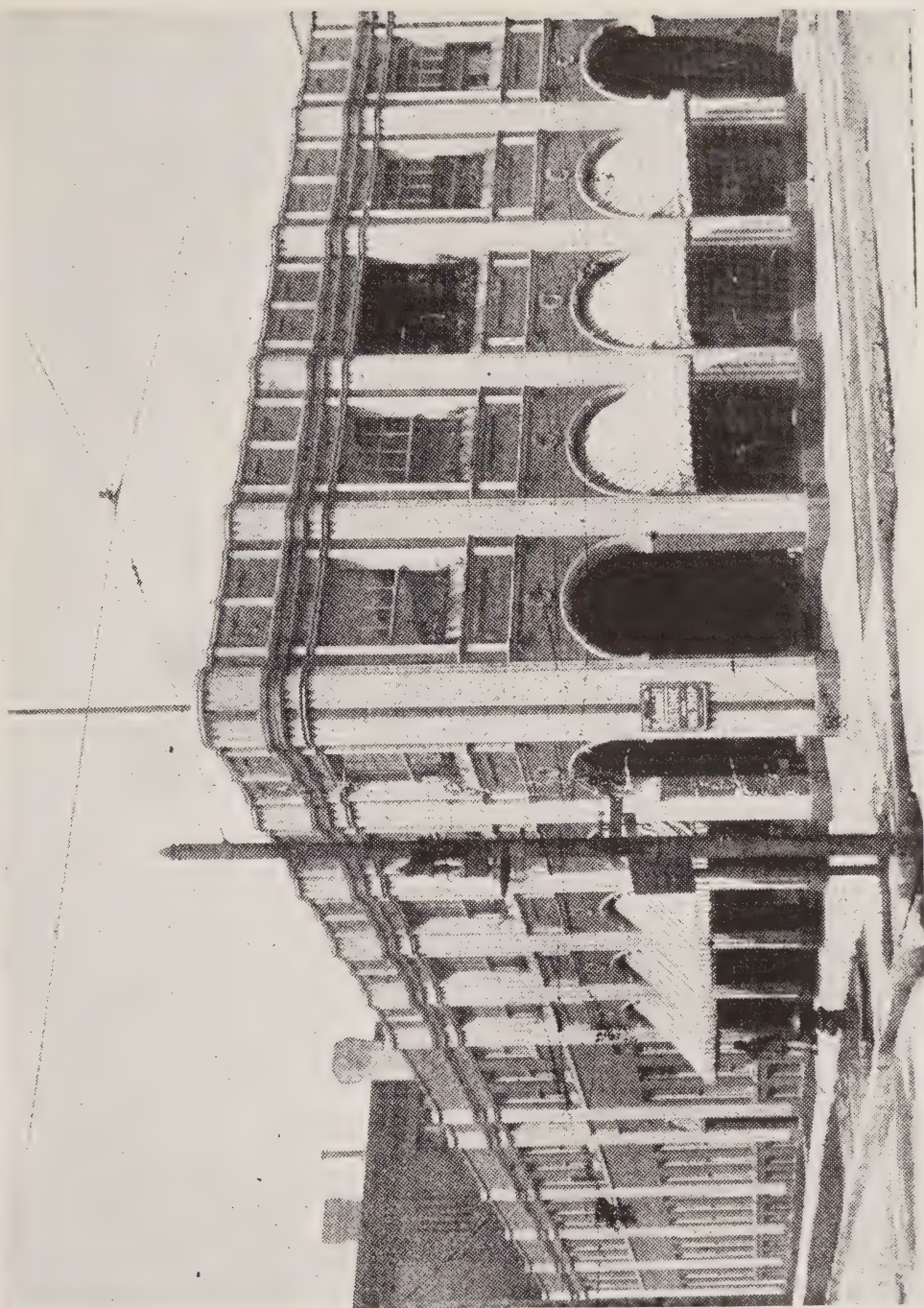
given present. After the War in 1806 when the French soldiers are plundering Weimar, Christiane manages to step between two French soldiers and the Poet and diverts the argument by risking her own life. In the presence of their son August, now 17 years of age, Goethe goes through a marriage ceremony. She was the kind of wife he wanted—lovable, prudent, happy to be able to please him, a good housekeeper, a good cook. After the death of his mother he sent Christiane to Frankfurt to settle the estate. The children of his dead sister and himself were the heirs. With the greatest care and impartiality, she attended to all necessary steps; it was remarked in Frankfurt—"No wonder that with such a Finanzminister (meaning Christiane) was the Goethe household always well provided."

Her passing in 1816 was a real sorrow to him; for 28 years she had been to him more than any other woman. He plunged into more studying, more writing, to forget her. In 1817 his son August was married to Ottilie von Pogwisch. They lived with him and Ottilie was a great favorite with her father-in-law. They received his guests, kept the house for him and, as he admitted, not like Christiane but the best under the circumstances. His gentleness and chivalry that had always made him a favorite with women, brought some more milder love affairs. Many heart rendering losses in the new Century had to be suffered by him. The great friendship of Schiller was broken by his death; that of his mother in 1808; the Duchess Amalia, the Duke Karl August, Frau von Stein, his only son, August, in 1830, leaving him three grandchildren. But it was Ottilie who held his hand on the 22nd of March 1832, when he spoke his last words: "Licht mehr Licht"—and the great poet closed his eyes forever.

WILHELMINENHEIM BUILT BY MRS. SCHMIDT



DR. ALEXANDER GUSSMAN, TREASURER WILHELM HÖRMANN AND STAFF



SCHMIDT COSTUME AND WIG SHOP BUILDING
FIRST BUILDING ERECTED FOR THIS PROFESSION IN AMERICA



THE CRUSADES

The CRUSADES

Toward the end of the 10th Century, superstition had spread the calumnious news that with the year 1000 the world would come to an end. Many people took it for granted, saying "Eat, drink, and be merry, for soon we will be dead." Some sold everything they had, spent the money, then put on shrouds and climbed up the mountain tops, praying for forgiveness of their sins, and waited, waited for the catastrophe. Nothing happened. Suicide soon became the fashion. Some went insane; others had to start all over again, very humbly. In the churches the priests consoled their people with "Let us get ready to go to the Holy Land." Several small groups that went, within the next 25 years, never returned. A few pilgrims got together and said that the only way possible to go was in strong fortified battalions with military escort. Campaigning for enlisted fighters, food, money and horses, took quite a while. In the year 1064 the Archbishop of Mainz started with 7,000 strong. The intention was, from the Asiatic shore of the Mediterranean Sea through the Arabian Desert, to build, at intervals, missions and house them with monks, so the travelers would have resting places, and be supplied with food and water. It was well started, but great hordes of Arabs, Berserker, Saracenes, demolished the missions; what they could not carry away, they burned. The workmen and monks had to join the Mohammedan faith, or be sold in slavery, or kidnapped for ransom, or tortured and killed. Very few pilgrims returned, and the cry for vengeance grew louder. The Pope appealed to every Christian community. In the second half of the 11th Century the Church preached about Europe becoming one family; have one religion, Roman Catholic; one language, Latin; one Law, Roman Law; one Ruler, Roman Emperor; one Pope, the Holy Father in Rome. But the ambition of some of the European Princes for their liberty, their own language, the torch of Science, the capital of humanity, would not

endure the yoke that Rome liked to lay on.

In the year 1095 the Turks drove the Fatimist Caliphs out of Jerusalem. The small group of Christians suffered terrible outrages. The Byzantic King, Alexius, asked Pope Urban for help. Urban faced a huge crowd that had been called to a council in Auvergne, France, to vote. With a crucifix in his right hand, he promised every one who would join the Crusade forgiveness of all sins, cancelation of all debts, and other privileges. All rose with one cry "God wills it." A witness to the scene said it was impossible to describe the hypnotic spell that Pope Urban held over that multitude. From then on the greatest unrest the world has ever seen took hold of men. Princes and feudel lords left their comfortable homes, wives and children and parents; the merchants left their stores; the doctors their patients; the teachers their pupils; the soldiers their camps, the monks their monasteries; the peasants their homes and fields; builders laid down their jobs, picked up their tools and joined the Crusade; prisons were opened; vagabonds and artists—a medley of humanity, shouting "God wills it," started in three divisions; 150,000 men marched; 10,000 men on horseback. Godfrey of Bouillon and his brother Baldwin headed the first division; Peter, the monk, and his friend Walther, the second division; Bohemund and his nephew Tancred the third division.

The first division started in France, and hoped to get or buy food for men and horses in Hungary; they met with refusals and trouble. The French could not speak the Hungarian language; the Hungarians could not speak French; they yelled at each other; hit each other; their wounded and dead told the story of the lack of understanding.

The second division, and by far the biggest, numerically, started on foot in Germany on the Rhine, marched to Constantinople; asked the aid of Alexius; tried to cross the Bosphorus, and fell into a trap on the Asiatic side that cost many lives.

The third division came to the rescue; also the first division, and the leaders now decided to join in one army. It took two years to reach Antioch which the besieged and Bohemund bought with money from a Mohammedan renegade. Baldwin, with a portion of the army, reached Edessa. Godfrey tried to take the rem-

nant to the Holy City, but did not succeed until he miraculously overcame a terrific onslaught of Mohammedan warriors. In their greatest despair the holy lance appeared on the sky. A new spirit whipped their waning energy. "God wills it"—was the battle cry. Out of 160,000 men that started over two years ago, only 22,000 were able to fight. The terrible heat, poor food, often poisoned water, or no water killed many men and horses. For the wounded there was not enough medical help and care. For five weeks they lay outside the walls of Jerusalem, with tremendous losses on both sides. Godfrey of Bouillon climbed a moveable tower that was built in the camp and was the first to cross over the wall. The next day the Crusaders were master of the situation, but not without a terrible slaughter of the inhabitants; no family was spared.

Godfrey of Bouillon declined in 1099 to be crowned. He fought the Sultan of Egypt at Ascalon and protected the Holy City for a year, when he died. He is buried there. His brother Baldwin was called from Edessa and was crowned King. He held the post, respected by the enemy, beloved by his people, for 17 years. Now, the help from Europe came seldom, and Baldwin knew it could not go on very long, so he started with a small attendance for Egypt, to plead with the fatimistic Caliphs for help and protection. Cairo in sight, he became sick, and called a halt. He died in the desert. He had made all preparation with his Egyptian bodyguard, so that his body would be sent back to Jerusalem, to be buried next to Godfrey.

Of all the Crusades, the 1st was the most important.

2nd Crusade—1146-9. Konrad III, Louis VII, Eleanor of Aquitaine and ladies.

3rd Crusade—1189. Barbarosa +, 1190. In Armenian Sea. Here Richard Cour the Lion and Philip Augustus of France quarreled—and returned home.

In Tyrol Richard is kidnapped and held in prison by Leopold of Austria, for ransom.

4th Crusade—1202. Pope Innocence III calls the Crusaders with 480 sailboats to Constantinople, and a battle ensues, ending with the burning of the city

and its valuable historic records.

1212. The Childrens' Crusade. } both disastrous
1217. Andreas of Hungary. } failures

5th Crusade—1234. Frederic the II (got a 10 year peace).

6th Crusade—1248. Saint Louis the leader, with his army prisoner in Egypt until ransom paid by France. In 1254 returned to France.

7th Crusade—1270. Saint Louis tries again but he and his armies fell sick in a raging fever and he dies.

Under all these trials, where fine men fought for an ideal, womanhood in the countries where the crusaders came from rose to all demands. Women ploughed the field; in the blacksmith shop, shod the horses; in the store, watched the merchandise so profit kept growing; in school (even the few) did the teaching; in hospitals, the nursing. They met and practiced music and song, to cheer the ones who gave up the struggle. In the Courts, they took the bench as Judge or defended the state or the accused as lawyer.

Experience taught it was necessary to be more selective in the later crusades. The calibre of the early crusades was sifted by sending a questionnaire to the prospective crusader's father or guardian; a questionnaire that would clear up many things if it were used now, before any positions of trust were handed out.

Two million lives, money and money's worth, were lost in this idealistic enterprise. It took 200 years to find out how hopeless the case was. But the Brittanica says we won. The necessity of understanding was evident. A crusader left knowing one language; if his courage and endurance kept him alive to return, he could tell the story in 5 to 7 languages; he learned much as to health and strength; to take care of all bodily ills, including skin and scalp diseases. And through abstinence and solitude, to strengthen his character; and he learned tolerance and chivalry.

I illustrated this Pageant on March 31, 1932, for the German Societies, as follows:

1. March of the Crusades. 72 in Uniform; shields of their respective States.
2. Songs of the Women, during the absence of the men. 40 in mediaeval costumes, bringing gifts to an altar, where a

THE CRUSADES

- priestess presides; in the background, the sign of the cross.
3. Return of 48 successful Crusaders; shield and white mantel decorated with the red cross. (Drill.)
 4. The Grand Hall at Worms; portrayal of all of the leaders of the Crusades.
Recitation of Uhland's poem *Barbarosa in Holy Land*.
Song of the Crusades. (Chorus 112 voices.)



PAGEANT OF HIAWATHA

Program of the Pageant of Hiawatha

In the selection of a theme for an outdoor pageant at the Dunes in 1924, I proposed to the Prairie Club Longfellow's poem. We had real Indian trails; Lake Michigan for our canoes, plenty of logs for camp fires, forest background, and a very agreeable membership to get our participants and a vast outdoor stage.

With Miss Ida Mac Lane I started to get up the program: A boy of 12 years of age for the child Hiawatha; we found a splendid tenor for the man Hiawatha; his young wife for the Minnehaha, an elderly man for the Arrowmaker; a peppy young man for Pau Puk Kewis; a very sweet grandmother for Nakomis; and an old man for Jagoo, the story teller. 8 little boys for bow and arrow drill; 8 little girls for oar drill; 12 young people leading the Indian chorus; 8 girl dancers. I danced a solo—fire dance—around real campfire; 8 young braves gave the war whoop. We had about 100 in Indian costume. A three-quarter moon looked down on an extraordinary scene. Guests arrived in canoes. Along the upper trail came Hiawatha singing; lower trails were used by guests and choristers.

The play begins:

To a company of Indian braves the boy Hiawatha showed his marksmanship with bow and arrow; also dancing steps. The children did their drills by tom-tom accompaniment. Everybody present joined in the Indian songs. There were six different songs. Now and then we used lines out of the poem, explanatory to the scenes. Especially good was Nakomis, reciting "Don't bring me a useless woman." The wedding feast was elaborate, with the company sitting on logs and on the ground, and the showering of presents which was the food, in baskets, for the feast.

Pau Puk Kewis did an Indian solo dance, with a fan of turkey feathers and many jingling bells. Then Jagoo told some of his marvelous stories about the fish he caught, the reindeer he slew,

the swift runs he made, the beavers he trapped, the scalps he brought from war, the dives and under water swimming he did, to foil the enemy.

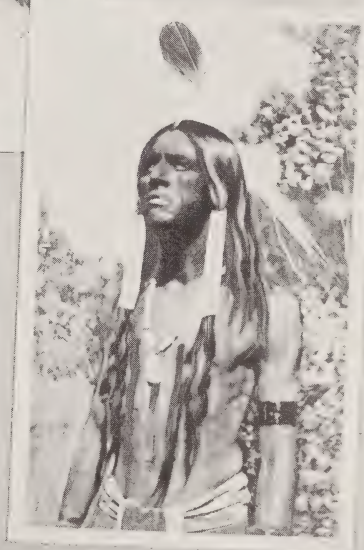
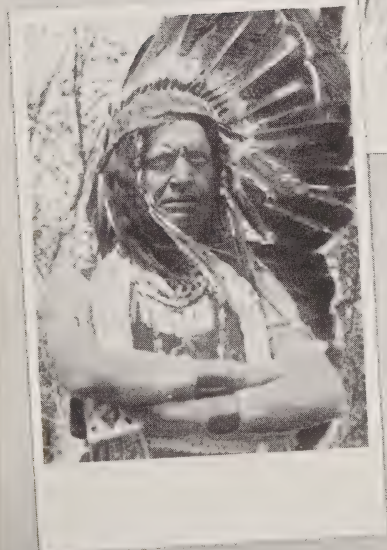
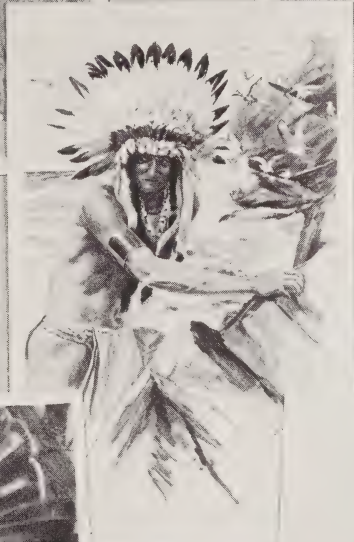
The wedding feast was halted by a deputation of Indian chiefs who urged Hiawatha to a Council meeting nearby. He had to leave, and great lamentation was heard from the women who remained. They let the camp fire go out and diminished some of the torches to show an elapse of time. We had to make artificial sounds of wind and storm howling. After ten minutes of cries of anguish, all artificial lights were put out. Hiawatha returns and finds Minnehaha dead. On the upper trail, near the forest trees, mysterious ghosts appear and softly sing a welcome for Minnehaha's soul entering the Island of The Blessed. We hear in sonorous voice Hiawatha's lamentation:

“Farewell to my Minnehaha,
Farewell to my Laughing Water,
All my heart is buried with you,
All my thoughts go onward with you.
Come not back again to labor,
Come not back again to suffer,
Where the famine and the fever
Wear the heart and waste the body.
Soon my task will be completed,
Soon your footsteps I shall follow
To the Island of the Blessed,
To the Kingdom of Ponemah.
To the land of the hereafter.”

All guests and players stole quietly away—great silence—midnight on the Dunes.

Members of the Prairie Club said it was an unforgettable treat.

I had this pageant for the Swiss Colony here—and also for the German people of Chicago, for charity; the performance brought in a great profit for the needy. It was also presented in schools, both public and parochial, and met with success every time. We had from 50 to 300 performers, all in Indian costume. At indoor performances we had a narrator, to explain the scenes. There



PAGEANT OF HIAWATHA

were 6 leads; all others in chorus and ensemble. There is a fascinating lure in Indian stories, songs and dances. The costuming is weird yet beautiful, and should be staged more than it is. The designs remind us much of the Egyptians, who interwove the human figure with birds, animals, ghosts, stars, fire, wind, etc., for decorative purposes on clothing, blankets, etc., used in religious and tribal lore.



ALONE ON LAKE MICHIGAN



Elsie Wolff

Rose Teich

Marion Strama

GERMAN JUNIOR GROUP—THE CHICAGO PAGEANT

The CHICAGO PAGEANT

A Short History of Chicago

In 1803 Captain Whistler and his wife Julia came to Chicago with a small company of soldiers on the U. S. Ship Tracy. Anchoring one half mile out in Lake Michigan the Commander, his crew and cargo unloaded in rowboats near the settlement Chicago. The name "Chicago," in 1795 was written as we know it today. In a deed under General Wayne where the Indians ceded to the United States six square miles on the Chicago River and Lake Michigan the word "Chicago," appears. General Wayne recommended to the Federal government a fort be erected on the Chicago site. After eight years Whistler arrived in July to begin construction. Fort Dearborn was completed in December of the same year. The spring of 1804 saw the arrival of John and Eleanor Kinzie the first white couple to call the location their permanent home. The four French settlers and fur traders, at the time comprising the population had Indian housekeepers. There were no oxen or horse teams. In the construction of the fort the soldiers rolled the lumber into place. Two thousand Indians crowded about to watch the newcomers. Discontent among the Red Men grew in the same ratio as the Federal government was buying land in the Northwest Territory from the Delaware, Shawnee, Miami, Pottawatomie, Kickapoo, Sac, Foxe, Pianksahaw, and Eel River tribes. Some times the government agents were not neutral. On occasions the sums of money and commodities were shortened and liquor given instead. Suspicion among the natives grew. The result was the Massacre of 1812 and the Blackhawk War of 1832. Despite the troublous conditions in 1833 the courageous Chicago settlers, fully understanding the Enabling Act, became villagers. There were twenty-eight voters, thirteen of whom were office seekers. All of the hardy little group, including the women, were versatile, courageous, sacrificing and industrious. In 1833 Eliza Chappel came from Macinac

and started her school and became the first school teacher paid out of public funds in Chicago. The same year Mr. Calhoun started the first newspaper, *The Chicago Democrat*. In 1834 a steamboat from Lake Erie paid regular weekly visits. With the removal of the Indians across the Mississippi, Chicago began to grow by leaps and bounds. In 1837, when Chicago was chartered as a city, according to the census, the population was four thousand. William B. Ogden became the first mayor. Land deals were at a fever height. The period was followed by a depression which left many land poor. One of the most trying periods of this struggling enterprising community occurred in 1849 and was due to the overflow of the Des Plaines River. The Chicago River at the same time filled with ice was soon undermined. About forty ships and the town's only bridge, by the goring of high water and ice was crushed and ruined. Despite all these handicaps, by 1850 Chicago possessed forty-two miles of railroad on the Galena Line. By 1851 a joint Court House was erected by the county and city on Court House Square. A year of great importance was that of 1861 when Illinois, from the Wigwam of Chicago, sent to the White House Abraham Lincoln. When President Lincoln sent out the call to arms, Chicago streets, as well as in all the territories rung with the refrain "We are coming, Father Abraham, 100,000 strong." Chicago's Sanitary Fair brought relief to many soldiers. When peace was declared and Lincoln re-elected a ball was held at the Palmer House which commemorated the event. In 1871 the catastrophal fire, that swept an area of twenty-one hundred acres and razed twenty thousand buildings, seemed to wipe out all foregoing progress. Some 100,000 people were made homeless by the disaster. Many were injured. The losses were so great insurance companies liquidated and could pay little. Forty churches, the court house, post office, custom house, all national banks, the chamber of commerce, eight large school houses, nine daily newspapers, thirty-two hotels, ten theatres, and all the large halls and meeting places were destroyed by the fire. Approximately two hundred lives were lost. The damage to property amounted to over two hundred million dollars. The tragedy is without parallel. The charity which followed was equally unparalleled. In sympathy

Ernst Warner Elinor Krumm



Walter Wolf Mabel Anderson



Herta Julius

Walter Oeschler

Esther Reuter

Sorresk Castle

GERMAN JUNIOR GROUP—THE CHICAGO PAGEANT

the whole world sent an abundance of food, money, clothing and supplies, such a display of kindness gave the citizens new courage. Within one year forty million dollars was expended in new buildings. Chicago "came back" with renewed energy. Again her inhabitants showed their nettle. Through this world-wide publicity every industry, cultural and scientific venture profited, city leaders saw the great advantage of world contacts. A stroll through Graceland cemetery where the last records are carved in stone, show many family names that have helped to build and rebuild Chicago, may convince the skeptic that says, "We are making money in Chicago and spending it elsewhere," no, these inscriptions mean, "True unto death." In 1893 to prove Chicago's progress the Columbian Exposition was staged. In 1900 through the efforts of artists like Gibson and Howard Chandler Christy along with several theatrical ventures, the American woman stepped rapidly to the fore, like never before. The gallant eighties and the gay nineties worked up to the American Princess and poked fun at the men who paid the bills. In 1917 when America entered the conflict in Europe, thousands of women stepped in men's places. Designs for styles stopped arriving. Between selling liberty bonds and doing the work of men that had left for training quarters and for the trenches abroad, we made our own clothes, and uniforms were worn, by the nurse, canteen worker and female ambulance driver. Is it any wonder that the suffrage leaders carried signs "American mothers are willing to sacrifice, but still we have to submit to taxation without representation." The nineteenth amendment to our constitution was passed in favor of the women's vote, but the whole political machinery is still in men's hands. Thirteen years after the winning of the franchise the American women outdid the men by over a million votes.

1933, Chicago celebrates her one hundredth birthday. Never before has history recorded anything like it. Out of all dangers like Indian massacre, money deflation, depression, epidemics, flood, war, fire, strikes and many other ills, the Wonder City has survived marvelously. The cultural aim is shown in the Art Institute and the other Museums, Libraries, Universities, Temples of Song and Music, Churches, Theaters, Convention Halls, Ho-

*George
Traub*

*Louise
Haake*

*Edwin
Schmidt*

*Mrs. Walter
Koenig*



Ann Joechle

Clarence Layland

*Margaret
and Jean
Ullrich*

*Mitzi
Eiseman*

Mr. and Mrs. Frank Seydler

tels, Hospitals and Great Government Buildings, Parks and Bathing Beaches. The skyline of Chicago as seen from the Planetarium on a moonlight night is a picture never to be forgotten. Chicago is the greatest railroad center in the world and we also have several airports. Chicago is the only city that can produce a World's Fair at this time of perplexity. May the good Lord's blessing be with us. This city is preparing for many guests. At the present time (February 1933) about nine hundred conventions are booked. The buildings at the Century of Progress International Fair Grounds are rapidly nearing completion. All over the world Transportation Companies are singing the praise of Chicago.

ORIGIN OF *I Will*

In 1893 the InterOcean, a daily paper, had a contest in its columns for a prize design of the Chicago Spirit. Mr. Holloway, an artist, was the winner. His design was that of a breastplate with the inscription, *I Will*, on the figure of a woman. This emblem depicts, the courageous, energetic, indomitable spirit of Chicago.

By Mr. Rex, Municipal Library.

ODE TO CHICAGO BY E. J. HAYES

Beautiful lake, breeze swept shore,
Boulevards broad, parks by the score,
Marvelous, busy, inland port,
Haven of rest—summer resort.
Place to live and be content
The very heart of the continent.
Place for business, place for health,
Place for honor, place for wealth.
No roads pass through—all terminate,
Wonderful city, wonderful state.
All nations here by birth or descent,
Three million Americans one hundred per cent.
Its wheels of progress never stand still,
Guided by leaders with motto, "I Will."
Burned once to ashes, builded from flame,
City of greatness, grandeur and fame.



Marie Haake

Loretta Traub

Betty Warner

Carl Goertz

GERMAN JUNIOR GROUP—THE CHICAGO PAGEANT



*Marion
Boger*

*Fred
Boger*

*Leontine
Rielly*

*Henry
Moscherosch*

*Fred
Haake*

FRIENDLY INDIANS—THE CHICAGO PAGEANT



MRS. SCHMIDT CARRYING THE GERMAN FLAG TO THE NAVY PIER IN THE NATIONS' PAGEANT IN 1922.
ASSISTING ARE CHICAGO, GERTRUDE LUNEHERG AND COLUMBIA, EMILY LUNDGREEN



GRANDMOTHER SCHMIDT AND HER GRANDCHILDREN. PICTURES SHOW HER SONS

Genealogy of the MOSCHEROSCH Family

In 1520 Ch. Moscherosch, a young Aragonian aristocrat in the suit of the Emperor Charles V, returned from the Netherlands and settled in Aachen. His son, Maternus Moscherosch declined the title "Von" because the war caused such heavy taxes against noblemen; they were left almost poor as a result.

| | | |
|-------------|---|---------|
| 1533 - 1616 | Maternus Moscherosch—Euphemia Rauschertin <i>Married 1577</i> | Germany |
| 1578 - 1636 | Michel Moscherosch—Veronica Peck <i>Married 1600</i> | |
| 1601 - 1669 | Hans Michel Moscherosch—Esther Ackerman <i>Married 1628</i> | |
| | Willstädt Grafschaft Hanau, Lichtenberg | |
| 1630 - 1679 | Christian Moscherosch—Anna Schäfer <i>Married 1651</i> Bishwiller Bas Rin | France |
| 1653 - 1720 | Michel Moscherosch—Anna Printzel <i>Married 1675</i> | |
| 1688 - 1743 | Johann Jakob Moscherosch—Anna Nusspliger <i>Married 1722</i> | |
| 1731 - 1784 | Johann Michel Moscherosch—Barbara Scherding <i>Married 1755</i> | |
| 1762 - 1830 | Johann Jakob Moscherosch—Anna Hamm <i>Married 1783</i> | |
| 1785 - 1846 | Johann Jakob Moscherosch—Esther Moscherosch <i>Married 1807</i> | |

| | | |
|-------------|--|-----------|
| 1808 - 1877 | Christian Moscherosch—Christiane Bach | } Germany |
| | <i>Married 1831</i> | |
| | Sindelfingen, Germany | |
| 1836 - 1911 | Wilhelm Moscherosch—Friederike Leonhardt | } |
| | <i>Married 1865</i> | |
| 1866 | Minna Moscherosch—Julius Schmidt | } America |
| | <i>Married 1887</i> | |
| | Chicago, Illinois, U. S. A. | |
| 1894 - 1930 | Helmut Schmidt—Ellen Burkhardt | } |
| | <i>Married 1914</i> | |

It is a fact that people dress in the fashion of their time when they marry. This is the reason I present the couples in their youth. In the first four instances I got the data from German literature (*Literaturgeschichte*). Data on the next six couples were obtained from the church register of Bischwiller Bas-Rhin, France. Pastor: Strauch. Numbers 11 and 12 from the church register of Sindelfingen, Germany; Pastor: Dornfeld. Pictures of the last three couples were reproduced from real photographs. The others are period pictures, as no photographs were available, except in one instance—the bust picture which is on the illustration of Hans Michel Moscherosch's book. He was the most brilliant along the generations. He was a lawyer in Strassburg; held many offices of honor, and also held posts of distinction in the diplomatic service. His fame is tied up with the Strassburg University. Some of his writings (1645 to 1655) appear under the name of Philander von Sittenwald; others under his own name. A collection of his letters is also published. Hans Michel as a child was very much attached to his grandmother, Euphemia Moscherosch, whom he adored; he talked over all his affection and childish woes with her. Her teaching was gospel to him. He graduated from the University of Strassburg at the age of 21 in Jurisprudence. His thesis on Roman Law brought him renown. During the 30 Years War he lost everything; his first wife died; and his second wife also died, at the age of 20, shortly after their marriage, because of the intense hardship they had to endure. During the war, because of his loyalty to his sovereign,

Hans Michel had to remain in hiding much of the time. Later in life he broke a lance for prison reform. After defending one of his clients, he received a Supreme Court decision—"A political prisoner is no criminal." A very significant decision at that time. He visited prisons where they unjustly detained men on mere suspicion, and he brought to light terrible barbaric treatment of innocent men who were tortured to give evidence of hiding places of money and other valuables. He was first counsellor to Duke Frederick Casimir von Hanau; also to Duke Philip von Mainz. Many principalities delegated him to peace conferences, knowing that he could be trusted with serious missions and that he would serve their interests, to the best of his ability, in all governmental affairs. While he was on an important errand in Worms, a severe cold developed into pneumonia, of which he died in 1669. A pastor who had formerly been a student friend, brought his body to Frankfort for burial. Hans Michel's son, Christian, was a teacher in the latin school in Frankfort.

The Moscheroschs excelled in different professions. My great grandfather, Johann Jakob Moscherosch, was an excellent tailor; he made splendid military uniforms. His son, Christian, was a weaver of fine broadcloth. Christian's son, Karl, became a General in the French Army under Napoleon, the 3rd. His second son, Jacob Moscherosch, was a specialist in making fine shoes for deformed feet. His third son, my father, Wilhelm Moscherosch, was a designer of articles in ivory, tortoise shell and horn. He was also intensely interested in tree surgery and the cultivation of roses. His son, Fritz Moscherosch, had a farm, and won silver cups by the dozen and prize ribbons by the hundred, for growing cabbage and tomatoes of enormous size; also prize covies (guinea pigs); he had 600 of them, each one more beautifully marked than the other.

Most of the Moscheroschs had wanderlust, and so we find in fourteen generations traces of them in many lands. (1520-1933.) Few have taken to writing. Some were school teachers. Some were lovers of folk songs and natural singers. They had large families. Wilhelm and Friedericke Moscherosch, my parents, had 17 children; of these, 8 are still living, and there are 26 grandchildren. There are 5 grandsons in America.

Frequently the Moscheroschs were tillers of the soil. The women were always good housekeepers. Their best years were generally between thirty and fifty. They experienced a rise and decline in pecuniary possessions. To my knowledge in the last 150 years no inheritance tax has been paid by a Moscherosch. Neither were they wards of the state when old age and poor health set in. When over seventy years of age someone of their children had enough filial love and respect to support the parent. In my grandparents' case four maiden aunts supported their parents, by being specialists in sewing glaze leather gloves. In my own case my father Wilhelm Moscherosch came to America seventy-two years of age and had in my house a peaceful, happy four years, without care, before his death. He often predicted a great future for me saying, "My first child, Minna can accomplish more than her seven sisters and nine brothers ever dreamed of." A certain honor in patriotism, loyalty and dependability was planted deep in our hearts from the moment we could grasp the meaning.

The author is second last on the list and the versatility of talent and career may be traced backward. My son, Helmut, would have been another brilliant member to this pedigree. He passed to the great beyond at the age of 36, but in his artistic endeavors—painting, sculpture, music, compositions, writings, etc., he had accomplished more than some of his ancestors that had reached twice his age.

In the capacity of costumer, lecturer and research worker, I was asked to fill in the data of a genealogy chart, with period pictures, for a customer who could trace his ancestry back to 1620 and the Mayflower. But I found that neglect, war, and the Chicago Fire of 1871 had destroyed the little evidence that had existed. After doing this work satisfactorily for him, I decided to do the same with my own ancestry.

If such records could be kept, and, of course, chronicled more in detail as to both branches of a family, it would be very interesting, especially if one has portraits of the characters in their prime of health and youth. And what a treat not alone to lovers of Costumkunde but in will cases to administrators.

Charles Moscherosch
and Bride

Maternus Moscherosch
Euphemia



Michel Moscherosch
Veronica

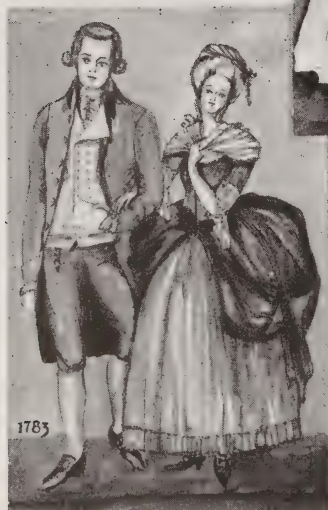
CENTER
Hans Michel Moscherosch
Esther

Christian Moscherosch
Anna

*Michel Moscherosch
Anna*



*Johann Jakob Moscherosch
Anna*



*Johann Jakob Moscherosch
Anna*

*CENTER
Johann Michel Moscherosch
Barbara*

*Johann Jakob Moscherosch
Esther*

*Christian Moscherosch
Christiane*



*Wilhelm Moscherosch
Frederika*



*Minna Moscherosch
Julius Schmidt*



*Helmut Schmidt
Ellen*



EDWIN, HELMUT, JULIUS AND MINNA SCHMIDT IN ACADEMIC GOWNS

SERVICE

Costume art, disguise and expression interested me as a young child. At four years of age I would thread needles. It was my grandmother who let me select anything she had packed away in her attic. There were shawls, bonnets, laces, remnants of silk, beads, colored wool and linen that served (with her approval) to make stage clothes for my doll house inhabitants. As soon as I had finished making a "Red Riding Hood," "Snow White," or dwarfs I would show them in the kindergarten where they produced great joy. My dollies could be changed into fairy characters. I kept their wardrobes labeled and boxed. A few years later the same effects were produced by my using my little brothers and sisters as models instead of my dolls. When I was seven years of age there were seven children in the family, two having died in infancy. At the age of thirteen there were ten children living and I, being the oldest, my handiness at sewing was needed. After confirmation and graduation from the *Volk Schule* I went into the school of life or as some would say "into the University of Hard-knocks" earning what was necessary for existence and studying at night. A Spartan training awaited me, hard work, long hours and meager food. None of them however, was the worst ordeal, but service to intolerant people was the one that impressed me most.

It was my dear grandmother who predicted a beautiful future for me and kept me from despondency. When I told her I could not see ahead how to get out of money shortage and be relieved of the hard pressure of class distinction, she reasoned with me saying I had an absolute right to happiness, that some day, somewhere, I would meet people who would appreciate what I could do, but I must earn that appreciation by perseverance, by sticking to the job and by being dependable.

In a southern German paper, I saw an advertisement: "Wanted; A healthy young girl who can teach two boys the

German language, wait on an invalid lady (85 years old), do the sewing for the family; Wages, \$3.00 a week." I answered this advertisement and followed my letter by coming to America. At the steamship office after buying my ticket with my savings, there was but five dollars left above my traveling expenses and with that only, must be faced life in a new and strange country. The ocean trip required nineteen days but within two hours after my arrival at my destination I was at work.

That was forty seven years ago. The training I had received in the old country had laid a good foundation and I soon found myself ahead of girls in this country who were about my own age (which was twenty years). Endurance, a desire to learn and willingness to work soon brought its reward. Immediately the English language had to be mastered, American life, the customs, manners, and people must be studied.

The year following my arrival in America the "Prince" in my own fairy tale came from abroad, and we were married. I thought life sublime, but life is real and not all romance. Often my dear grandmother's admonition came into my mind, "You have a right to be happy, but *you must earn it.*" So my attention was soon again turned to teaching as a means to an end. Teaching, dancing, rehearsing amateur plays and pageants, giving my services for charitable programs, making costumes for my pupils for plays and translating fairy tales kept me very busy. Then came the problem for conserving my strength for the work that paid best. It is one thing to become happy, it is another thing to keep happy. The latter is mastery and is best conserved by keeping busy at the useful things one likes to do.

Renting costumes and wigs for my plays, left very little money for my main endeavor, so it became necessary to make the things needed for my plays. Soon teaching had to be left to an assistant, and my ability and energy be devoted to planning and supervising, if expansion was desired, and the creation of a greater earning power. Soon there was a demand for my supervising services, no longer was I obliged to look for work, but frequently had to decline engagements when dates conflicted.

Finding a desirable lot in an excellent location was for sale I purchased the same and erected the first building in the coun-

try appropriate for and wholly devoted to the costume business, with plenty of space, disinfecting cases, the latest time—saving motor machines and with one hundred fifty feet of parking space on a side street for customers with automobiles. It was always my aim to make customers my friends and their requirements for plays and pageants were utilized in keeping my stock aid business, not only up to date, but including all periods of costuming. I always studied, keeping in touch with the trend of the times, reaction to stage productions, costumes worn in stage plays or screen productions. Whenever I found that the costumes necessary to produce ancient or medieval pageants were necessary and could not be obtained in this country I made several trips abroad and purchased from original sources these costumes and accessories necessary to produce elaborate historical plays and pageants; then having the originals it was an easy matter for us to manufacture duplicates, correct in every detail and in sufficient quantities to meet any demand.

Much service was given to the public not alone to earn money, but to educate the public taste in period costume. Special attention was given to promoting pageants to depict historical events, tableaux, festival scenes, children's plays, national holidays and fraternal celebrations. Attention has been paid to keeping in touch with the demands of the rental public, for example, for costumes such as worn by Valentino in "the Sheik," by Red Shadow in the "Desert Song," the bride in "Smilin' Thru," naming only a few of many.

For twenty-eight years my show windows have told the story of coming events, holidays, etc. All these efforts to cooperate with the public, with schools, fraternal organizations, churches, societies, and children have brought their reward. On my books are clubs, societies, and other organizations that have been customers for the last thirty-six years and among the names are those of the second generation that are still my customers. Competent authority claims that our costuming organization is unique in its courtesies extended to organizations and in benefits to the public.

Laborious research has been made so characters may be presented not only with historical accuracy but also with beautiful settings and be made entertaining as well as educational. My

pageants are all original, but true to historical setting and are accompanied by informational lectures and illustrated by living figures and models frequently running into hundreds of characters. In every phase of history woman has played an important part. In almost every nation woman has been conscious or unconscious "power behind the throne" that has ruled and has frequently decided the destiny of the country, for good or ill. Recognizing this fact it has been my endeavor in every pageant to bring out the woman's side of the story and make it visual, colorful, splendid. Extensive research, historical knowledge and scientific understanding of costuming is necessary for the proper and correct presentation of pageants and also how to solve the problem of how to stage the event so as to fit the specific occasion and also the purse involved, as well as the characters who may be of different sizes, weights, temperaments and characteristics. Study, travel, a love of humanity and close observation of people have helped to accumulate essential knowledge and to solve many difficult problems. During the World War at least twenty different nationalities came to me for help in solving pageant or costuming problems, which they had to meet. The same is true of various religions, educational, historical, fraternal and social organizations.

Society, as we all know loves to play "make believe," as is shown by many society events. Certain professional men, lawyers, doctors, teachers, even judges and presidents enjoy putting on disguises and, for the time being, impersonating an historical or other character. And why should they not? The act gives them a pleasing relaxation from their often too strenuous life and gives them a better idea of history and the character of the persons they represent.

The needle worker has never received the recognition due to her notwithstanding a noted poet dedicated a poem to her. Churches have their Dorcas Societies, and we read of a woman in Jerusalem at the beginning of the Christian era who was called the Queen of the Needle and who received gifts of fruits, vegetables and a lamb for making fine clothes. Solomon in the last Chapter of Proverbs pays tribute to a virtuous woman, by saying, "She layeth her hands to the spindle and her hands hold

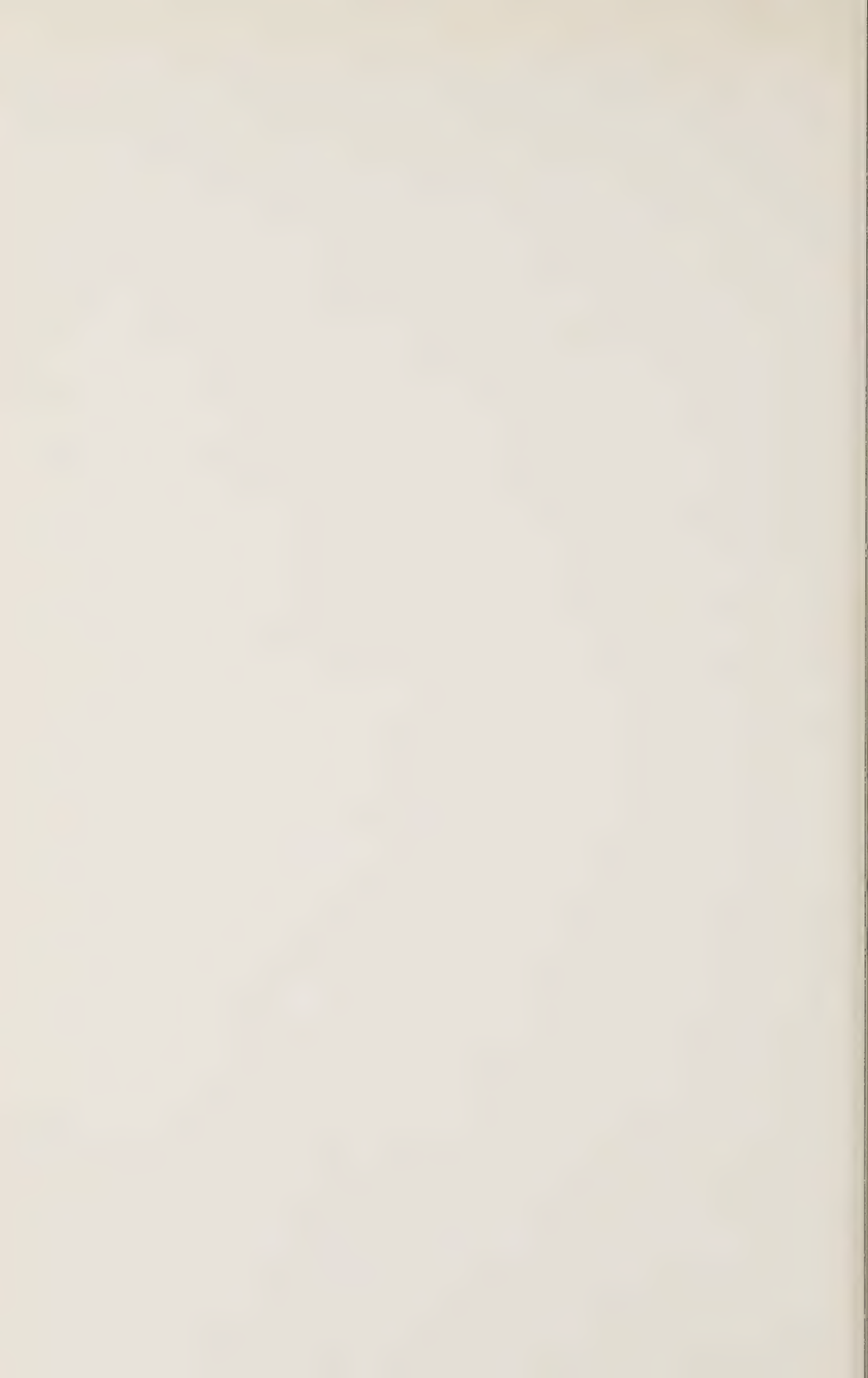
the distaff; she maketh herself coverings of tapestry; her clothing is silk and purple; she maketh fine linen and selleth it and delivereth girdles unto the merchant. Strength and honor are her clothing, and she shall rejoice in time to come." "Her children rise up and call her blessed, her husband also praiseth her." However in modern times it seems she has been slighted. Perhaps sometime society will raise a monument to her.

The really successful costumer must practice the Golden Rule and every virtue, must be courageous, self-sacrificing, a tireless research worker, a diplomat, a daring merchant, an artist and a financier.

MINNA M. SCHMIDT HOLDS MEMBERSHIPS IN THE
FOLLOWING CLUBS AND ORGANIZATIONS

1. *Art Institute.*
2. *All Illinois Society of Fine Arts.*
3. *Alliance of Business and Professional Women.*
4. *Association of Commerce.*
5. *Altenheim Ladies' Association.*
6. *Century of Progress.*
7. *Chicago Costumers' Association.*
8. *Chicago Historical Society.*
9. *Chicago and Illinois Hairdressers' Association.*
10. *Chicago Press Club.*
11. *Chicago Singverein.*
12. *Chicago Women's University Club.*
13. *Chicago Woman's Club.*
14. *Columbia Damenclub.*
15. *Field Museum.*
16. *German Benevolent Society.*
17. *German Group—Century of Progress.*
18. *Hull House Women's Club.*
19. *Illinois Historical Society.*
20. *Illinois League of Women Voters.*
21. *Illinois Women's Civic Association.*
22. *Member of the Faculty of the University of Chicago.*
23. *Pen Women of America—Chicago Branch.*
24. *Swabian Woman's Society.*
25. *Swiss Benevolent Society.*
26. *Women's Association of Commerce.*

THE FOLLOWING SEVEN PAGES
SHOW A FEW OF THE MANY LETTERS
RECEIVED BY MRS. SCHMIDT
FROM PROMINENT PEOPLE EXPRESSING THEIR
CONGRATULATIONS AND SHOWING
THEIR INTEREST IN THIS BOOK AND
THE EXHIBIT OF FIGURINES AT
THE WORLD'S FAIR.



State of Illinois
Office of The Governor
Springfield

HENRY HORNER
GOVERNOR

April
Twenty-first
1933

Mrs. Minna Schmidt
920 North Clark Street
Chicago, Illinois.

Dear Madam Schmidt:-

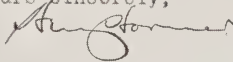
I have your thoughtful letter of April 14 advising me that you are again devotedly at work doing good.

The making of four hundred figurines of outstanding women of the world, in the very clever way you have done in the past, will be interesting and instructive. I well remember the figurines you have made, and if your accomplishment is up to your own standard thereby set, we can look forward to a very attractive exhibit at the World's Fair.

It is interesting to learn that you also are publishing a book regarding the subject of your figurines and other matters. If you will give your usual care and devotion to it, I also predict it will be mighty worth while.

Wishing you the success you so thoroughly deserve, I remain

Yours sincerely,



FRED A. BRITTEN
CHAIRMAN
COMMITTEE ON AERONAUTICS OF
COMMITTEE ON NAVAL AFFAIRS

NINTH ILLINOIS DISTRICT
CHICAGO, ILL.

House of Representatives U. S.
Washington, D. C.

April 6, 1931.

Minna Moscherosch Schmidt, LL. B., LL. M.,
Lecturer and Director of the Costume Workshop
at the University of Chicago,
920 North Clark St.,
Chicago, Ill.

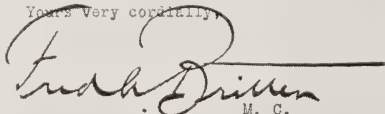
My dear Mrs. Schmidt:

I am indeed glad to hear that the Chicago World's Fair Commission has approved your request for space to exhibit your figurines of the best known women of the world and I am sure that this work will be as creditably done as was your service to the Centennial Museum at Springfield, Illinois, and I wish you every success.

It will be most interesting for millions of people to see your figurines of the world's outstanding women of the past and I know no one who could better portray these characters in dress than you can because of your long experience in the costuming business, together with your knowledge of history and extensive travels abroad.

Please do not hesitate to call upon me if I can be of service in locating photographs of the women you have finally determined upon for your exhibits and with sincere good wishes as always, my dear Mrs. Schmidt, I am

Yours Very cordially,


M. C.

CHICAGO KENT COLLEGE OF LAW

CHICAGO, ILLINOIS

April 6, 1933

Mrs. Minna M. Schmidt,
920 North Clark Street,
Chicago, Illinois.

Dear Mrs. Schmidt:

It is with great interest that I learn that you are contemplating the publication of a book upon the subject in which you have been always so much interested - the progress of women. I also understand that a portion of this work will be devoted to the legal phases of the subject. As a law student in this college from the year 1921 to the year 1924, at which time you received the degree of Bachelor of Laws, and your additional year of graduate study culminating in the degree of Master of Laws in the year 1929, also granted by this college, you have had an opportunity to provide a broad foundation for the consideration of this subject. I shall be very much interested in reading this book when it is released from the press.

With best wishes, I remain

Yours sincerely,

Walter H. Burke
Dean

THE UNIVERSITY OF CHICAGO
CHICAGO, ILLINOIS

OFFICE OF THE PRESIDENT

May 1, 1934

Dear Mrs. Scholast:

If your new book shows
the fine spirit and careful attention
to detail which have characterized
your work with undergraduates, students
at the University, the book should
indeed be a good one.

Very sincerely yours,

Robert H. Frank

Mr. Wm. M. Scholast
31 West Clark Street
Chicago, Illinois

Chicago, Illinois,
April 14, 1933.

Mrs. Minna Moscherosch Schmidt,
920 North Clark Street,
Chicago, Illinois.

My dear Mrs. Schmidt,

At the last meeting of the GERMAN GROUP JUNIORS you were unanimously voted as the most symbolic and worthy woman of our city to represent the purpose and to be the inspiration of our organization, which, you well know, is organized for the World's Fair to depict "Achievement", past present and future, of the Youth of Chicago, of which you are such an integral part.

We therefore hereby cordially invite you to be the HONORARY SPONSOR of the GERMAN GROUP JUNIORS. We assure you that you have the pledge of this Group to strive always to do honor to your sponsorship.

Thanking you most heartily for all the kindnesses you have shown our Group in the past, and hoping we may have your continued interest, we are

Respectfully yours,

GERMAN GROUP JUNIORS

Margaret Ullsperger
Corresponding Secretary.

CHICAGO, ILLINOIS.

MAY 16, 1933.

MRS. MINNA M. SCHMIDT,
920 NORTH CLARK STREET,
CHICAGO, ILLINOIS.

MY DEAR MRS. SCHMIDT:

YOUR EXCELLENT LECTURE ON GOETHE'S LIFE AND THE
BEAUTIFUL PRESENTATION OF THOSE NEAREST TO HIM HAVE BEEN
A GREAT TREAT TO ALL PRESENT.

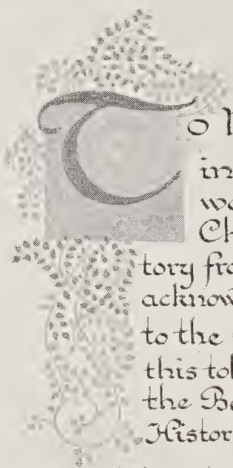
YOU HAVE DONE GREAT HONOR WITH THESE TO THE
SWISS MALE CHOIR AND THE WHOLE SWISS COLONY. WE KNOW VERY
WELL, THAT IT WAS CONNECTED WITH HARD WORK AND EXPENSE
TO YOU, AND WE ARE SO MUCH OBLIGED TO YOU AND WE HAVE
APPRECIATED IT.

MAY YOUR GREAT UNDERTAKING: TO BRING THE MOST
DISTINGUISHED WOMEN OF THE WORLD TO EVERYBODY'S ATTENTION,
AS IT SHOULD BE—EFFECT SUCCESS AT THE COMING WORLD'S FAIR. WE
ARE SURE NOBODY EXCEPT YOU COULD HAVE DONE THIS WORK BETTER
AND MORE EXACT.

IN REPEATING OUR HEARTFELT THANKS LET US ALSO HOPE
TO SHARE YOUR COMPANY AGAIN AND ACCEPT THE SINCERE GREETING
OF

YOURS RESPECTFULLY,

THE SWISS MALE CHOIR OF CHICAGO,
(SIGNED) JOHN A. BITTERLI.



TO Mrs. Minna Schmidt
in recognition of her valuable
work done to commemorate
Chicago Women notable in his-
tory from 1800 to 1924, and in grateful
acknowledgment of her generous gift
to the Chicago Historical Society,
this token of appreciation is sent by
the Board of Trustees of the Chicago
Historical Society.

March twenty third
Nineteen Hundred and Twenty-four

| | |
|--------------------------|----------------------------|
| Joseph Adams | Mrs. L. Hamilton McCormick |
| William H. Bush | Arthur Meeker |
| Mrs. George A. Carpenter | Joy Morton |
| George W. Dixon | Charles A. Munroe |
| Robert Collyer Fergus | Henry J. Patten |
| Marshall Field, III | Mrs. Bronson Peck |
| Edward L. Glaser | Charles B. Pike |
| William O. Goodman | Mrs. Lessing Rosenthal |
| Chalkley Jay Hambleton | Edward L. Ryerson |
| Mrs. Samuel Insull | Dr. Otto L. Schmidt |
| Chauncey Keep | John Alden Spoor |
| Frank J. Loesch | Mrs. Frank D. Stout |
| Cyrus H. McCormick | Mrs. Francis M. Taber |



MINNA M. SCHMIDT IN HER GARDEN

CENTRAL STATE BANK 33-17

DES MOINES, IOWA... Oct. 11 1928 No. 78²

PAY TO THE
ORDER OF

Mrs. Minna Schmidt \$135⁰⁰
One Hundred Thirty Five ⁰⁰ — DOLLARS



Mildred West

Cable Park, Ill. OCT 2 - 1928 1928 No. 543
AVENUE STATE BANK 70-143

Pay to the
order of

Mrs. Minna Schmidt \$100⁰⁰
One Hundred & 00/100 — DOLLARS

NINETEENTH CENTURY WOMAN'S CLUB
BY Annie Dunlop TREASURER

PAYABLE THROUGH
THE CHICAGO CLEARING HOUSE.

Mrs. Dunlop



NATIONAL BANK OF AMERICA, 71-143

GARY, IND. OCT 3 1928 19 No.

PAY TO THE ORDER OF

Mrs. Minna Schmidt \$100⁰⁰
One hundred — DOLLARS
Gary Clearing House
J. C. Hankins

CHECKS IN PAYMENT OF LECTURES ON COSTUMOLOGY AND THE OUTSTANDING WOMEN OF THE WORLD.
EVERY DOLLAR RECEIVED WAS USED FOR A PHILANTHROPIC PURPOSE IN WOMAN'S CAUSE.

No. 143

THE MERCHANTS NATIONAL BANK 70-79
OF AURORA

AURORA, ILL. 1921

PAY TO THE ORDER OF Mrs. Minnie Schmidt \$ 30

thirty DOLLARS

COLLECTIBLE AT PAR THROUGH FEDERAL RESERVE BANK OF CHICAGO

James H. Palmer

NO. 1658


CEDAR RAPIDS, IOWA, February 2 1921

PAY TO THE ORDER OF Minnie Schmidt \$ 120⁰⁰

one hundred and twenty DOLLARS

THE **Cedar Rapids National Bank** 47-3
Cedar Rapids, Iowa

The High School

 Danville, Ill. Jan'y 1, 1921

THE PALMER NATIONAL BANK 70-87
OF DANVILLE

PAY TO THE ORDER OF Mrs. Minnie Schmidt only or bearer \$ 110⁰⁰

one hundred and ten Dollars

James H. Palmer

CHECKS IN PAYMENT OF LECTURES ON COSTUMOLOGY AND THE OUTSTANDING WOMEN OF THE WORLD.
EVERY DOLLAR RECEIVED WAS USED FOR A PHILANTHROPIC PURPOSE IN WOMAN'S CAUSE.

Great Change of Women's Status and Custom in the Last Century

FEMME SOLE

Education: Number 1

In 1833 Eliza Chapel came to Chicago and started her school with four pupils in a bungalow near the Kienzie house. City Fathers sold a lot on Wabash Avenue to pay her salary as the first public school teacher in Chicago.

Property Rights: Number 2

In 1829 Archange Quilmatt received from the government one big tract of land stretching from Evanston to Wilmette along Lake Michigan. She was of the Pottowatomi Tribe, her father Francois Chevallier, her husband Antonie Quilmatt.

Domestic Relations: Number 3

There were no objections to early marriages, thirteen years old for the girl and seventeen years for the boy. Her dowry was a chest of drawers with sheets and towels, kitchen utensils, a spinning wheel, one cow. His parents gave one horse, implements for farming, and tools for building a hut, barn and stable. Farm hands were needed, large families were desirable, boys helped with the cattle. Girls in the household did the spinning, carding, weaving and making clothes for the family.

Faithful, Loyal Wife

When Shadrach Bond was elected a delegate to congress from

the Territory of Illinois, his wife, together with her servants, sheared some sheep, washed, dyed and spun the wool, wove it into cloth, cut and sewed a suit for her husband, and accompanied him on horseback to Washington, the journey taking six weeks. Shadrach Bond became the first governor of Illinois in 1818. Much of his success was due to his wife.

Sisters

Sylvia and Rachel Hall, fifteen and seventeen years of age, were captured in 1832 by Sac and Fox Indians in LaSalle County, Illinois. The girls were placed on ponies in the center of the procession of about forty Indians. They traveled until late at night; when halted, the Indians danced around them. At night they were given dried meat and corn soup. Squaws were placed to watch the tent in which the girls were left. They painted their faces, one side red and the other side black; another dance was held. On the seventh day, after capture, they were told that Sylvia was to go with White Crow the Chief. Rachel was to stay in the camp; both girls clung tightly to each other and preferred rather to die than to be parted. Another dance, another council, and Chief Whirling Thunder gave up his demand on Rachel. The chiefs shook hands, the girls were placed on horses, there were three more days of traveling, one day by water in canoes. When they came to the fort Blue Mounts, the chief raised a white flag; an interpreter and a government agent appeared, the Indians handed over the girls, and disappeared. The frightened sisters were returned after four months to their relatives; each had believed the other dead.

Signing Legal Papers: Number 4

Through the married woman's act, in force April 24, 1861, a married woman can own property, make contracts, make a will, have custody over her children, unless the Judge in his disgression finds otherwise for the security of the children. She has a right to her earnings, in most, but not in all, states of the United States. In early Illinois days, Farmer Brown came to Chicago

with a load of grain, he sold it profitably and then went to a blacksmith shop to have his horses shod. All during the process of taking eight old and worn shoes off and putting new ones on, the wife held the horse's leg, the blacksmith grumbling with her continuously. When finished, he sent her on an errand. In her absence the farmer asked the blacksmith: "How much cash would you take for your wife?" "A hundred fifty dollars." "Sold," said the farmer, and counted the money on the table. She came back with cider, bread, and cheese and seeing the money, wanted to know what it was for. "I just sold you to Farmer Brown," her husband said. She held up her apron, brushed in the money, and said: "Come on Pete, horses and men can't be worse on your farm, let's go."

Citizenship: Number 5

The first time we read of the right of citizenship bestowed upon a woman is when Henry VIII of England divorced his first wife Catherine of Aragon; he signed an allowance, and a Letters Patent of English Citizenship.

Administrator and Executrice: Number 6

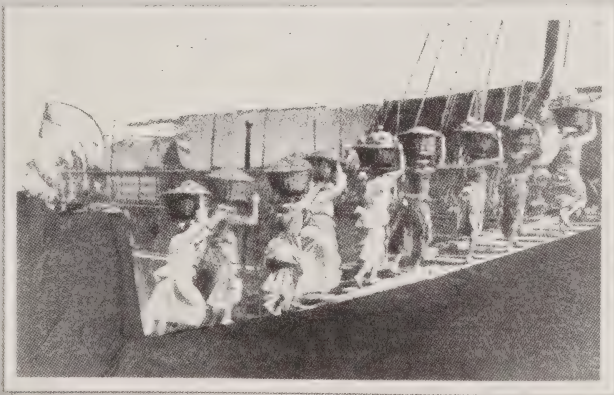
These offices can be filled by women but are still coveted by men.

Industries and Business Titles: Number 7

Most of the time, women give the service, men hold the titles. Yet, on one of my lecture tours I found a splendid girl, the president of a business and professional woman's club. Her father's real estate business had the title, "George Huff and daughter." In 1837 when William Ogden was elected Mayor of Chicago, the number of gainful occupations for women were five—teacher, midwife, seamstress, cook, and laundress; salaries were two to nine dollars per week. 1933 shows a record of six hundred seventy-five different jobs with salaries from five dollars up.



WOMEN BURDEN BEARERS



WOMEN BURDEN BEARERS

Endurance, Health, Sports: Number 8

We have specimens like Gertrude Ederle, swimming the English Channel, Amelia Earhart, Atlantic Ocean flier, besides tennis champions, wild game hunters in Africa, ocean divers, sea captains, etc.

Inventions: Number 9

Government report of 1888 credited women with over one thousand patents. How many more are there where men took advantage of the women who did not know the ropes, or had no cash to pay the preliminaries necessary to take out a patent?

Emancipation Women Journalists: Number 10

The day after a meeting of a women's club in the East, a newspaper held this notice September 7, 1853.

"The assemblage of rampant women which convened at the Tabernacle yesterday was an interesting phase in the comic history of the nineteenth century—a gathering of unsexed women, unsexed in mind, all of them publicly propounding the doctrine that they should be allowed to step out of their appropriate sphere to the neglect of those duties which both human and divine law have assigned to them."

Mother: Number 11

Mother Bickerdyke married a widower with four children and had two of her own. No difference was shown in her care of the six children. In 1863, Civil War time, sickness broke out among the troops at Cairo, Illinois. Her skill as a nurse was known. Mother Bickerdyke did heroic work among the patients, more than two thousand men were assigned to her. For four weeks she was the only woman in the field hospital. She died in 1901; a monument to her was erected in 1903 in Galesburg, Illinois.

The Ideal: Number 12

At Phrygia, in Asia Minor, the Mother God, Cybele, was worshiped; in Babylonia, Ishtar; in Greece and Rome, Aphrodite, Ceres, Juno, Artemis; in Egypt, Isis. It was an exalted status of woman. In Homer, women's status is dignified. Plato puts them, like Moses, in a class with children, servants, oxen, and the rest of the property. With Christianity came Mary Queen of Heaven. Through the ages we have had ruling queens. In Spain we had Queen Isabella who financed Christopher Columbus; in England we had Queen Elizabeth and Queen Victoria; in Austria, Queen Marie Theresa; at present we have Queen Wilhelmina on the throne in Holland. In the temples presided priestesses, vestals and prophetesses. Again at civilization's lowest ebb, we find women loaded with all sorts of baggage. Women are water-carriers in the Nile; and in the tropics they carry heavy burdens on their backs, fruit and potato baskets on their heads. In Italy, Germany and some parts of France—Slavic countries—women are woodgatherers. The women pioneers in this country first pulled the plow and other farm contrivances, together with the only cow they owned. In the West Indies women load ships with coal, carrying it on their heads.

When abroad, one realizes more than at home, the phrase, "America, God's Country." Look at the professions, or read the latest academic record: read names like:

Jane Addams, Founder of Hull House.

Hon. Judge Florence Allen, Supreme Court of Ohio.

Hon. Judge Mary Bartelme, Juvenile Court in Chicago.

Carrie Chapman Catt, Suffrage Leader.

Mrs. Rufus Dawes, Official Hostess: A Century of Progress.

Dr. Julia Strawn, Physician and Surgeon.

Amelia Earhart Putnam, Ocean Flier.

Dr. Mary E. Woolley, President Mount Holyoke College.

These are just a few of many thousand American women that have productive and versatile ambitions, and who help to make the world a better place, and more blessed, through their accomplishments.

We are on the threshold of the awakening of woman—a re-

valuation of her contribution. Woman is the life-giver and preserver, the inside builder of the whole human existence. How often has she brought her unselfish sacrificial gifts to the altar of the community! The influence of wife and mother has, sometimes, saved life and honor, and, sometimes, even nations.

“There is no place on earth or in Heaven,
There is no task to mankind given,
There is no joy, there is no woe,
There is no death, there is no birth,
Without a woman in it.”

Eminent Women of Today

MISS JANE ADDAMS

MISS JANE ADDAMS, best known as the founder and leader in Hull House, which is the recognized model for all social settlements in this country. She was born in Cedarville, Illinois, and received her A.B. degree from Rockford College in 1881. Miss Addams spent several years in Europe studying social conditions. She opened Hull House in 1889. For her literary efforts and as President of the International League for Peace, she received a number of honorary degrees and innumerable publicity records.

HON. JUDGE FLORENCE E. ALLEN

FLORENCE E. ALLEN was born in Salt Lake City, Utah. She attended New Lyme Institute, Salt Lake College, received her A.B. from the Western Reserve University, her A.M. from the University of Chicago and her LL.B from the New York University. She was assistant Berlin Correspondent for the *New York Musical Courier*, and she is a lecturer, author, suffrage worker and was a member of the Board of Education of New York City, 1910-1913. She began practising law in Cleveland. Judge Allen is now serving her second elective term as Judge of the Supreme Court of Ohio.



Miss Jane Addams



Judge Florence E. Allen



Judge Mary M. Bartelme



Mrs. Carrie Chapman Catt

HON. JUDGE MARY M. BARTELME

MISS MARY BARTELME, Judge of the Juvenile Court of Chicago was born here. She graduated from Northwestern University Law School and was admitted to the Illinois Bar in 1894. In 1897 she was appointed as Public Guardian of Cook County, in 1913 she was appointed to the Juvenile Court, served there until elected to the Circuit Court Bench and assigned to the Juvenile Court. She was reelected in 1927 for another six-year term. The Mary Clubs are of her creation and do much for underprivileged girls.

MRS. CARRIE CHAPMAN CATT

MRS. CARRIE CHAPMAN CATT was born at Ripon, Wisconsin. She was educated at the State Industrial College of Iowa. She taught school and later became Superintendent of Schools of Mason City, Iowa. In 1890 she began her work as lecturer and organizer for woman suffrage and conducted many campaigns successfully in different states of the Union. She attended the Congress of Women in Chicago, 1893. Her lectures brought her engagements all over Europe. In 1916 Mrs. Catt was elected President of the National American Woman's Suffrage Association.

MRS. RUFUS DAWES

HELEN DAWES graduated from the Lake Erie College (in Ohio) for women, of which she is still a trustee. She was a high school teacher of Latin and English literature. Mrs. Dawes is a member of the Board of Trustees, Evanston Public Library, and was very instrumental in establishing a department for children's reading. She was President of the Woman's Club of Evanston, of the University Guild and also of the Women's Association of First Presbyterian Church. She is active in the Fort Dearborn Chapter Daughters of the American Revolution and the Evanston Garden Club. During the World War she was a member of the Woman's Board of Chicago, Council of Defense, and Vice Chairman for Illinois on the Board of Food Conservation, and also a member



Mrs. Rufus Dawes



Dr. Julia Strawn



Mrs. Amelia Earhart Putnam



Dr. Mary E. Woolley

of the Board of Directors of the General Federation of Women's Clubs. Mrs. Dawes chief life work has been in her home with her husband and six children. One has to be a guest in her palatial mansion on Lake Michigan and Sheridan Road to appreciate her artistic taste and to feel the atmosphere of her guiding spirit. Even at a noonday luncheon for busy people her graciousness and her stately beauty exquisitely gowned are outstanding. We Chicagoans are proud to have her as the Official Hostess and Chairman of the Social Committee for the Century of Progress.

DR. JULIA STRAWN

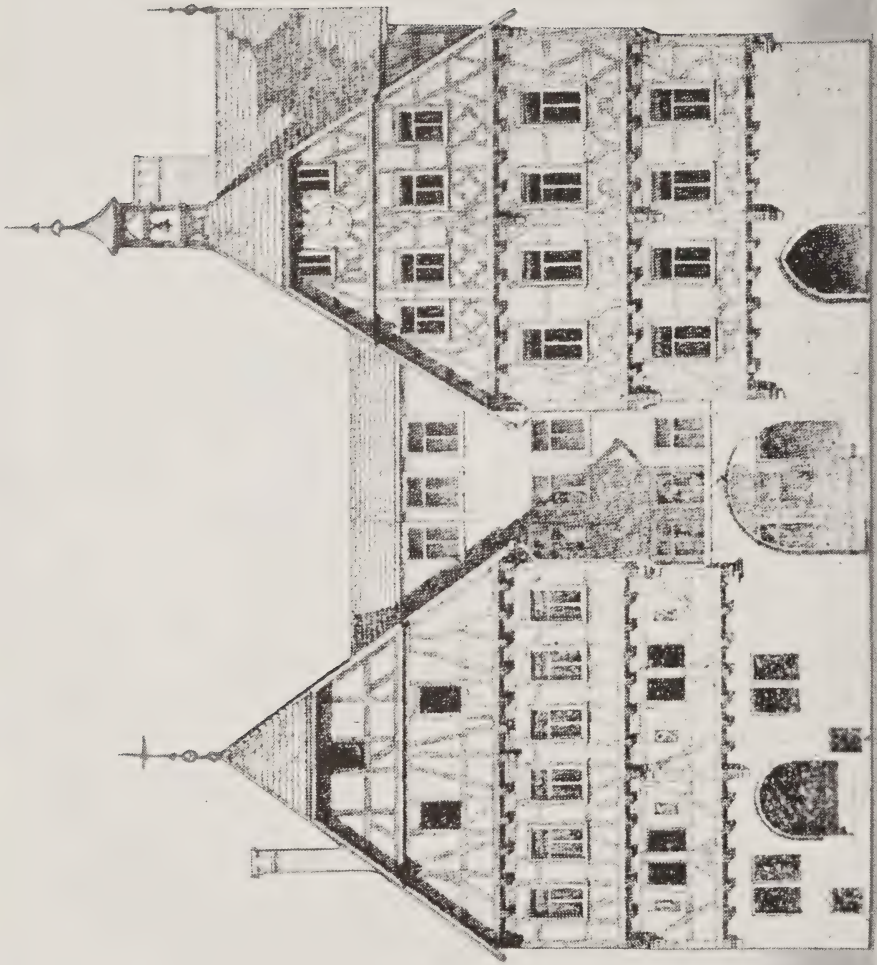
DR. JULIA STRAWN was born in Ottawa, Illinois. She received her M.D. degree at the Hahneman Medical College, Chicago, in 1897. She attended the College of Physicians and Surgeons at the University of Illinois in 1903. Her post graduate work was done in Vienna, Berlin and Munich. She visited clinics of medical centers in New York, Boston, Rochester, Minnesota, Paris, Dublin, Japan, India and Burmah. She was Professor of Gynecology in Hahneman Medical College for twenty years and chief of that department in Chicago Memorial Hospital. Dr. Strawn has practised in Chicago for the last thirty years.

MRS. AMELIA EARHART PUTNAM

AMELIA EARHART PUTNAM was the first woman to fly the Atlantic ocean. She made her first flight on June 17, 1928, accompanied by a pilot and a mechanic, her second was a solo flight on May 22, 1932. She is young and slight without any prudery and is a very charming person. She was born in Atchison, Kansas, and a graduate of the Hyde Park High School, Chicago. She attended Ogontz School for girls, Rydal, Pennsylvania, and Columbia University. After her high school graduation she worked as a telephone operator (and saved the money to buy her first plane). She did social welfare work while she studied aeronautics. She was aviation editor of *Cosmopolitan Magazine*, 1928-1930. She is at present Vice President of the Ludington Airlines.

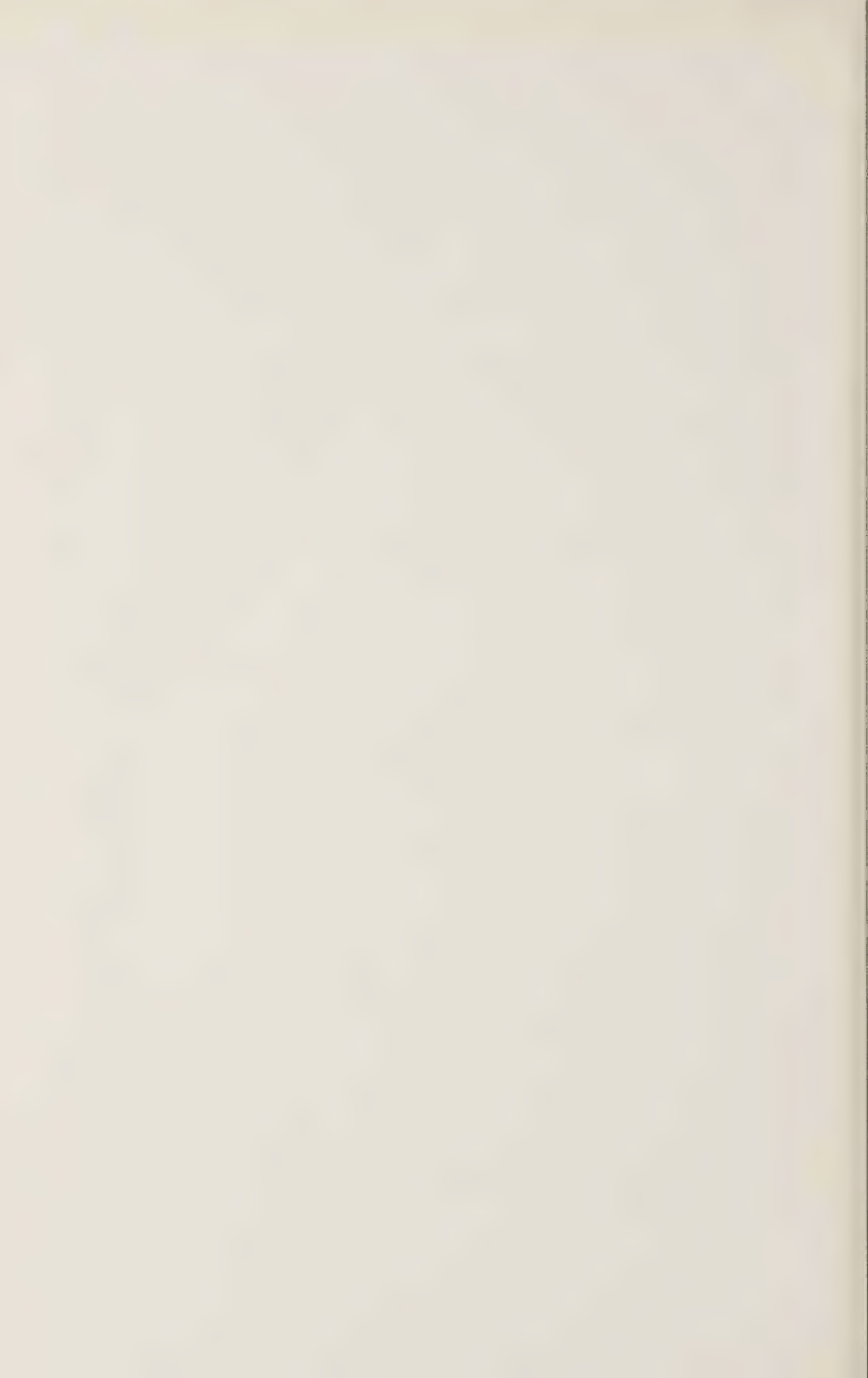
DR. MARY EMMA WOOLLEY

MARY EMMA WOOLLEY is an American educator born at South Norwalk, Connecticut. She graduated from Brown University in 1894. She later taught biblical history at Wellesley. In 1900 she was elected President of Mount Holyoke College. Since that time the college has made a rapid stride in educational development. Miss Woolley believes in quality of education and not quantity to go along with the college diploma, and those practical touches that make life brighter, broader and more useful. The play-shop in her institution is to be recommended, it gives vent to the pent-up energy in the young mind, that, when directed in the right course will eventually be productive. In 1911 she edited an educational book. Miss Woolley received Honorary degrees from Brown, Amherst and Smith Colleges. She was sent as the one American delegate to the Peace Parley in Geneva. Her idea is to effect moral disarmament, to reach an understanding and have a friendly international feeling towards our neighbors.



My GRAMMAR SCHOOL

THE FOLLOWING PAGES SHOW
FIGURINES OF 400 OUTSTANDING WOMEN OF THE WORLD
IN GROUPS SIMILAR TO THOSE
EXHIBITED AT A CENTURY OF PROGRESS
INTERNATIONAL EXPOSITION,
CHICAGO, 1933.







England

German





Italy

Greece



France





Belgium

Austria



Switzerland

Sweden





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Egypt



Jerusalem



Finland

Denmark

Czecho Slovakia



Romania

Russia



Latvia

Lithuania

Colombia

Mexico

Canada

Australia



India

Persia

Egypt

Babylonia



Uruguay

Spain

Argentina





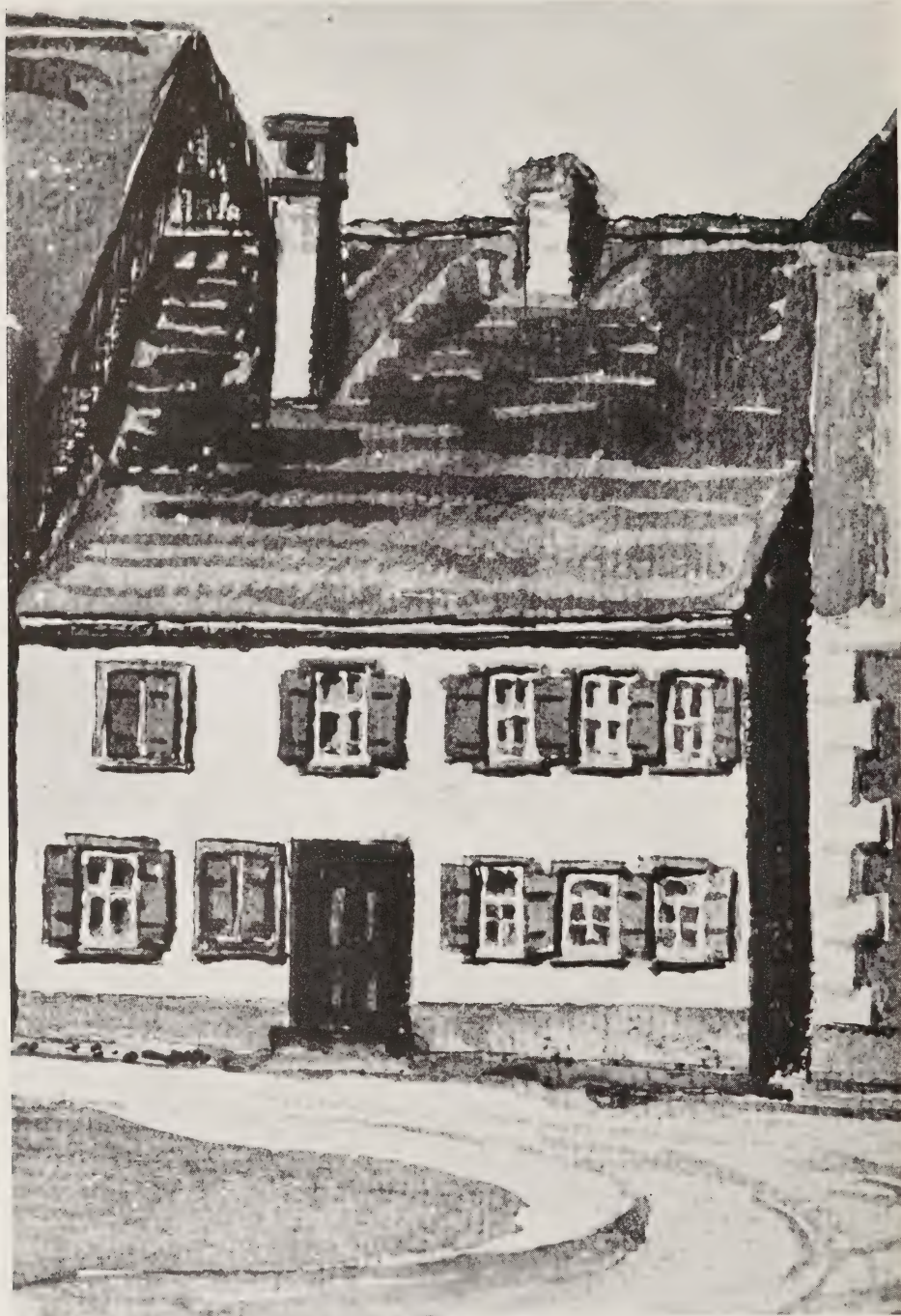
Mrs. SCHMIDT



AT HER HOME IN EVANSTON



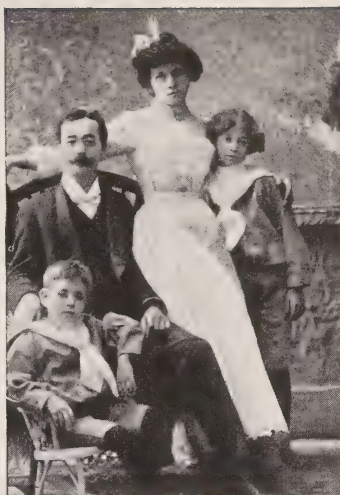
SCHMIDT FAMILY IN 1900 GOING TO A SUMMER OUTING



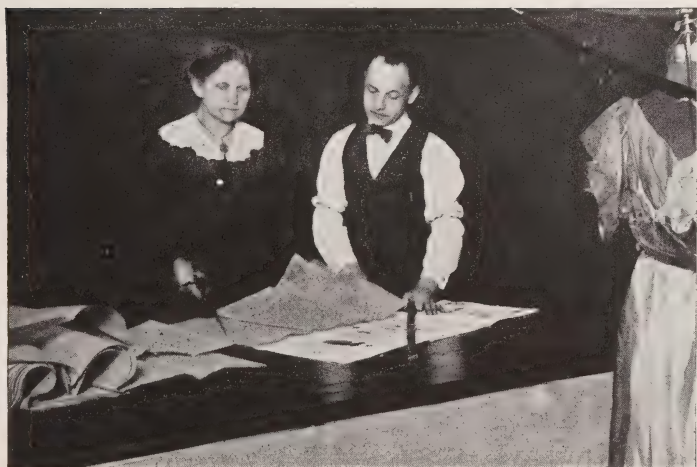
MY BIRTHPLACE IN SINDELFINGEN



FOUR SCHMIDTS TRAVELING IN
EUROPE, 1912



FOUR SCHMIDTS IN 1900



EDWIN AND MINNA SCHMIDT ON THE CUTTING TABLE

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